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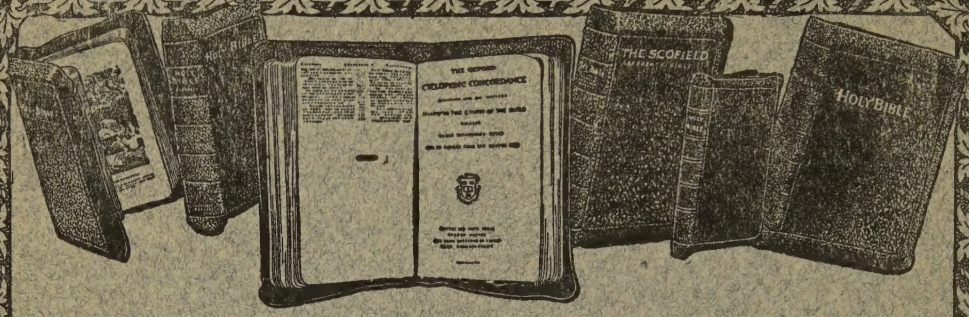

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The Catholic Revival in England and America

THE article contributed by the Bishop of Nassau to this number of the Monthly affords grounds for comparing the present status of the Catholic movement in England and in this country. It would not be at all surprising if we are twenty years behind England in this matter. We are usually from ten to twenty years behind Europe in all intellectual and spiritual movements. This has been true of Socialism, Spiritualism, Bergsonism, Nietzscheanism, and countless other tendencies of thought. It takes time for ideas to travel across the Atlantic, to find hospitable soil in which they may germinate, and to bring forth fruit in sufficient quantity to be noticeable.

Catholics in the Episcopal Church in the United States still for the most part accept the position of the Tractarians: that is, they hold that the Catholic interpretation of the Prayer Book is the one that best accords with the facts of history and does least violence to the actual words. Catholics in the Church of England have largely given up this contention. They admit that at the Reformation the Catholic character of the Church in England was almost destroyed; that only the barest essentials of Catholic faith and order were miraculously preserved. They have consecrated themselves to the difficult task of restoring to the Church of England all the precious treasures of her Catholic heritage of which she was despoiled at the Reformation, and thus bringing her into harmonious unity of faith and practice with the rest of western Christendom.

Another difference between Catholics in the Church of England and in the Episcopal Church is that they have achieved far greater unity of action than we have. We are still divided by petty jealousies and prejudices and provincialisms and personal animosities, and thereby the progress of the Catholic movement is seriously impeded. Nothing like the Anglo-Catholic Congress would at the present time be possible in America. The Bishop of Nassau tells us how this unity of action among Catholics in England came about. It may be that our geographical difficulties would make it impossible to employ the same methods here. At any rate we must work out a common platform and solidify our position. Above all we must put away all such hateful and unchristian sentiments as envy, jealousy, suspicion, malice, and all uncharitableness. We must of course have controversy; but let it be kindly and generous and fair.

The Sin of Disunion

CHRISTIANS of every sort seem to agree that the present divided state of Christendom is lamentable and disastrous. It is the outstanding obstacle to the evangelization of the heathen, whether at home or abroad. It weakens the moral influence of Christians upon legislation and the formulation of national ideals. It is a stumbling block in the way of all movements of reform that are in accord with the principles of the gospel. It renders almost nugatory every Christian appeal to the young. It bars out every attempt to introduce religious or even moral education in our public schools. It is economically wasteful and inefficient. These are but truisms which would be admitted by all Christians.

What many Christians fail to realize is that this broken unity of the church is the result of sin. The present state of Christendom embodies a gigantic defiance of the will of God. The bishops at Lambeth did not hesitate to call it by its right name, "the sin of disunion." God in His mercy sent His Son into the world to reconcile sinful men unto Himself and to one another. The incarnate Son of God created the church to be the extension of His incarnate life and work, and to exercise His ministry of reconciliation. This was the divine plan for the redemption of humanity. What has been the response of humanity to this divine plan? How have men acted toward the church which our Lord planted on the earth? They have smashed it into hundreds of pieces! They have proven false and incompetent stewards of this delicate spiritual mechanism which Jesus fashioned and entrusted to men for their good. The men who have been morally responsible for this bruising and mangling of the body of Christ are the basest criminals of

history. All are partakers of their guilt who are seeking to perpetuate the schisms and the heresies which have been the sources of infection from which the whole body has suffered.

There is no more urgent task before us today than the healing of the wounds in the body of Christ. Every member of Christ ought often to search his conscience and ascertain in what respects he has departed from the mind of his Lord. We must all consecrate ourselves to do what lies in our power, by prayer, by the surrender of prejudices, by humility, by charity, by acting as peacemakers, to hasten the day when we all shall be one in Christ, as He is with His Father.

The Study of Moral Theology

THE editor of the *Churchman*, in the issue of October 23, asks this question: "Whose fault is it that most of the clergy in other communions than the Roman Church know little or nothing about moral theology?" This is a question of the utmost importance, and deserves a serious answer. In the Lambeth report on marriage and sexual morality, the question is raised in the following passage:

> The systematic study of Moral Theology ought to be regarded as an indispensable part of training for the Clergy, in order that they may have for their guidance, in the application of Christian principles to particular problems, the formulated experience of those who have given most consideration to the difficulties involved. It is greatly to be hoped that some standard work on this subject may be compiled by Anglican writers which will be accepted as embodying the Church's teaching in the light of present day needs.

This is really a momentous pronouncement and marks the official breaking away of the Anglican communion from

the continental, Protestant tradition in the matter of morals. In order to understand why other than the Catholic clergy know little of moral theology, we must go back to Luther and the Protestant Reformation. Luther scornfully threw over the age-long Catholic doctrine that the church was the divinely appointed teacher of faith and morals. He substituted the Bible for the church, and according to the principle of private judgment every believing Christian has the right to interpret the Bible for himself. Luther went so far as to say, "If a simple miller's girl, nay a child nine years old, has faith and judges according to the Gospel, the Pope owes obedience and ought to throw himself at their feet, if he means to be a genuine Christian. And this is likewise the duty of all Universities, and learned men and sophists."

Thus the individual conscience was held to be the ultimate judge of right and wrong, and it was considered an impertinent intrusion for the clergy or anyone else, however learned they might be in moral theology, to lay down principles of conduct for those who had faith. Moreover faith was an individual relationship between the soul and God, and therefore politics, law, international relations, business, were considered as lying outside the sphere of Christian morality. As for the inner life of the individual, that was too sacred a precinct for the clergy to invade, unless they wished to be accused of coming between the soul and God.

The practical effect of the Lutheran doctrine of justification by faith only on the Protestant attitude to moral theology was far reaching and long continued. We are only just emerging from its pernicious influence. According to this doctrine, as long as a man had faith, his works—whether

good or bad—were of comparatively small account. Along with this went the Protestant view of Christian liberty. The believer's conscience was regarded as under the immediate guidance of the Holy Spirit, and therefore could not be fettered by commandments and laws. It is not surprising that under this sort of teaching, the study of moral theology should long have been considered superfluous among all groups of Christians whose views were colored by the Protestant Reformation, whether on the continent or in England.

Why Men Give Up the Ministry

AN OLD friend, who had been in the Congregational ministry for fifteen years, told us the other day some of his reasons for resigning from the ministry and becoming a college professor. There were economic reasons coupled with the desire to marry, and there were intellectual reasons; but one of the chief reasons was that he felt he was giving too much of his time to futile and trivial details. He would rather occupy himself with bigger issues, and devote his energies to serious and continuous tasks, than spend the rest of his days attending to the petty and insignificant jobs that pastoral work involves. The marriage, we ought to add, did not come off.

We confess that we listened to his story with genuine sympathy. Anyone who has had any experience in pastoral work knows how much of his time is frittered away in fruitless trivialities: telephone calls, professional beggars, telling the janitor about a prayer book or a handkerchief that some woman left in the church, writing utterly useless letters, talking pleasantly to a bore or a semi-insane

person, seeing the proper person about having a leak in the roof repaired, and so on; the list could be added to indefinitely.

How much of the average pastor's time is taken up with trying to straighten out people whose feelings are hurt! One man, who is not righteous overmuch, is upset because his rector preached too frankly about certain unmentionable sins; another, who still takes his highball when he can get it, is offended because his rector seems to be in favor of prohibition; while still another, who has always been a staunch Republican, is deeply vexed because one of the clergy prayed for the establishment of a League of Nations. One highly strung nervous woman just recovering from an operation is becoming alienated from the church because another woman prominent in parochial affairs has done her a cruel injustice; an old lady who has been in the parish for many years simply cannot enjoy the services any more because the rector has put in colored vestments; a widow who is pardonably proud of her attractive daughter feels deeply incensed because the curate—for reasons best known to himself—refuses to dine with them any more; and then there is the girl in her teens who has never been to church since she heard one of the clergy say "damn" at the summer camp. It was not actual experience but only rumor that acquainted us with the sad story of the man in the middle west who has never attended church since that fateful oyster supper given by the Ladies' Aid Society, when he was served with a bowl of soup containing only one oyster!

It really does seem preposterous for an able-bodied man to expend his time and his energies in soothing the hurt feelings of such people. If he were breaking stone in a

prison yard he would doubtless be doing more useful work. What most parishes need is a parish nurse, instead of a priest, to attend to such unfortunates. Some of the clergy would probably tell us that what they need is an executioner! And they are not far wrong.

The Clergy and Advertising

IT IS a commonly accepted principle in the ethics of advertising that physicians, dentists, lawyers, architects, sculptors, painters, singers, and musicians should not advertise themselves. No one, however, would think of criticising merchants, publishers, druggists, bankers, stock brokers and countless other purveyors to the public for advertising their wares. Why is this distinction made? Why is it right for the dry goods merchant to advertise, but not for the surgeon?

We may perhaps the more easily answer this question if we treat it not as a question of morals, but as a question of manners. We should hardly feel like accusing a dentist of immoral action because he advertised the painless extraction of teeth. Nevertheless we should avoid him because of an instinctive conviction that a man of finer instincts would shrink from publishing to the world how skillfully he did his work. To well-bred people it must always seem repulsive to advertise their personal ability and cleverness. On the other hand, a merchant is quite within the limits of a decent humility when he lets the public know what sort of goods he has for sale. An artist would scarcely feel like advertising a portrait he had just painted; while an art dealer need have no compunction

about inviting the public to come and view the portraits he has on exhibition.

From this standpoint what are we to say of church advertising? There surely can be no serious objection to the weekly practice of letting the public know through the columns of the daily press what are the hours of church services, when there is to be a sermon, and the name of the preacher. The clergy may even go so far as to announce the subjects of their sermons when there is any good reason for doing so. When, however, they announce sensational subjects, which they think will draw a crowd, they have manifestly thrown modesty to the winds and gone in frankly for self-advertising.

It is surprisingly easy to slip into indelicacy and irreverence merely in announcing services, as when the Miles Memorial C. M. E. Church advertises "Holy Communion—rain or shine," or when the Israel C. M. E. Church calls itself "a spiritual public comfort station." Of course it takes all kinds of people to make a world, and there must be people who scan the church notices every Saturday to see where they can get the most for their money on the following day. We confess, however, that we are not conscious of any strong impulse to go to the Peck Memorial Church at 7.45 p. m. to hear the pastor preach on "How Hot is Hell?"; nor to make a pilgrimage to the Centennial Baptist Church at 8 p. m. to hear a sermon on "Keep on Sparking (I told a man I married)." It was, however, almost a compelling inducement to read the further attractions advertised at the latter church: "Large chairs (men like them); cool house; songs composed by the pastor; enlarged organ and cathedral chimes."

The Present Position of Catholicism in the Church of England

Rt. Rev. Roscow George Shedden, D.D.

I HAVE often reflected on the curious paradox that the Catholic party, while attaching the greatest possible importance to episcopacy, have, in actual fact, shown themselves to be less episcopalian than any other school of thought in the Church of England. It might even be said that the practice of the Catholic party, until a few years ago, had been completely congregationalist, and a strong element of congregationalism still pervades it. This is largely to be attributed to the fact that we are only just emerging from the experimental stage.

In the attempt to revive Catholicism in a body which for nearly three hundred years has been dominated by a uniform type of Protestantism, it was inevitable that priests should look in very different directions for the ideals which they would desire to pursue. The Tractarians, with one or two exceptions, believed, and laid great stress upon the belief, that they were the true heirs of the Reformation, and that the Protestant interpretation of the Book of Common Prayer was a corrupt following of the first reformers. Accordingly in the earlier attempts to present Catholic teaching and worship afresh in the Church of England, the models to which people looked were either those of the first beginnings of the Reformation, prior to the Prayer Book of 1552, or the period which preceded Henry the VIII's breach with the papacy.

But the vast majority of the followers of the Tractarians have now largely departed from that position. It had come

to be increasingly felt that the maintenance of this line of argument required an amount of special pleading which was hardly consistent with complete ingenuousness. It was felt, moreover, that the Sarum use, as it existed in England in the fifteenth century, did not afford a satisfactory model for adoption in the nineteenth. To attempt to reproduce features of a dead rite was felt to be inconsistent with the idea of the church as a living and progressive body. Moreover the ultimate authority was bound to be such private judgment as the individual priest might form for himself after burrowing in the scrap heaps of the past.

On the other hand, there was an alternative line of action. In the sixteenth century the Sarum use differed very little substantially from the uses prevalent in the rest of the western church. In every country, and in different parts of the same country, there were many local customs and variations, but in the rest of the western church an almost uniform use has been evolved. If England had not broken with the papacy, the old Englishes uses would doubtless have followed the same line of development. In England, however, all development of this kind was arrested by the Reformation. The general trend of development on the continent has been in the direction of simplification. The modern Roman use is therefore a much less elaborate use than that of the pre-Reformation church in England, and the adoption of Roman ceremonial and Roman methods of teaching left very much less to the private judgment of the individual priest. It also had the advantage of emphasizing the fact that if we are to work towards the reunion of the whole body of Christ, we should aim at making the differences between ourselves and Rome not as many, but as few as possible. Where no real principle is at stake, we should aim at being with Rome rather than against Rome.

That was the line which came to be adopted by an increasing number of representatives of the Catholic party during the latter years of the nineteenth century. What I mean by saying that the Catholic movement was still in its experimental stage was that while there were some priests who were looking back to the ancient English usages, to afford them models for the development of their worship in a Catholic direction, there was no kind of agreement among the rest as to how far it was legitimate to borrow from Roman sources, or at what point we were held up by loyalty to the Prayer Book. Thus it came about that almost every church was a law to itself, and although the English Church Union worked hard to infuse the Catholic party with some sense of corporate life, priests did not show any great willingness to act in concert with their brethren.

Broadly speaking, that was the general condition of affairs, so far as the Catholic party was concerned, both in London and the provinces, twelve years ago, at the time of the last Lambeth Conference. Looking back on that period of twelve years, which covers the time that I myself worked in a London parish, I can see the marks of a very great advance. The Catholic party is working much less on the congregationalist system. We might almost be said to have become presbyterians. Is it too much to hope that, by the time of the next Lambeth Conference, we may be well on our way to our ideal of being truly episcopalians, i. e., having bishops who will lead us and cooperate with us instead of trying to hamper our activities at every turn? I am sufficiently an optimist to believe that there are real grounds for such a hope, and the basis of my optimism is in the two great events in our church's history which took place this year namely: the Anglo-Catholic Congress and the Lambeth Conference.

But I am anticipating. I ought to say something about the steps by which the Catholic party has been passing from congregationalism into what I venture to call presbyterianism. How is it that today we find the priests of Catholic parishes, instead of being content with their own independent eclecticism, trying to work on lines agreed with groups of their brethren? I date that from a certain appointment which was made by the Bishop of London in the year 1908; the appointment of the Reverend H. F. B. Mackay, as Vicar of All Saints, Margaret street, a church built to express the principles of the Catholic revival and intimately associated with it from its birth. Father Mackay's own sympathies were entirely with the Roman (as opposed to the early English) school of thought in the Catholic party. After serving his title at All Saints, Margaret Street, under Prebendary Whitworth, he had worked at All Saints, Clifton, until the time when he went back to Oxford to be one of the librarians of the Pusey House. During the first part of his time at All Saints, Clifton, he had worked under that famous pioneer, Dean Randall. At Oxford he had been in very close touch with the rising generation, so that a very large number of young priests throughout the country had received some of the most important impressions in their lives from, and formed links of affectionate intimacy with Mackay. It was my great happiness to join him at All Saints, Margaret Street, a few months after his induction, and I remained with him there until I became Bishop of Nassau last year.

In London, Father Mackay found two other former curates of Dean Randall in charge of two important London churches. They were the Reverend the Honorable A. Hanbury Tracy, of St. Barnabas', Pimlico, and the Reverend P.

H. Leary, of St. Augustine's, Kilburn. With these two he found himself very soon discussing the lack of unity among priests actuated by similar ideals in the country generally and London in particular. They felt that some effort should be made to enable them to know one another better, to take counsel with one another, and to profit by one another's experience; to work on converging instead of diverging lines; and so, in any difficulties which future developments might bring between themselves and their bishop, to be able to stand together and present a solid, united front, instead of being dealt with separately as individuals. Furthermore it seemed likely that such association would have a steadying effect upon some less stable members of the party. It was resolved to make a beginning in a very small way by forming a dining club, consisting of twelve members of central London churches, who should meet each month, at one anothers' houses in rotation, and after dinner discuss whatever might seem most important for their *agenda.* They adopted for themselves the name of "Friends in Council," but this very soon gave place to the nickname of "The Twelve Apostles,"—a nickname which is now so well known as to be used even by the Bishop of London himself.

It is not altogether easy to reconstruct in one's own mind the state of things twelve years ago. The Lambeth opinion forbidding the ceremonial use of incense in divine worship had not then become the dead letter that it is today. In fact the jubilee of All Saints', in the first year that I was there, was the first occasion on which the Bishop of London was himself present at a service when incense was used at all, and the incident actually resulted in a question being asked in the House of Commons, to which Mr. Asquith replied

that he did not propose to take any action by way of remonstrating with the Bishop of London! For some years a special modified use of incense obtained in the London diocese, but as this embodied no kind of principle, regulations with regard to it have ceased to be enforced.

There were, I think, only two or three churches where the blessed sacrament was reserved, and then only in the most hole-and-corner kind of way, whereas today there are more than one hundred churches in the London diocese which have reservation, many of them in the open church, under the approval of the bishop. In those days reservation was not commonly regarded as a thing to be desired, except for the communion of the sick. Today, even though none of the bishops will yet permit the service of Benediction, it is recognized as quite a normal thing in many dioceses that the reserved sacrament should be the focus of the people's prayers, and a special service of devotions, bearing a character similar to that of Benediction, is tolerated in some of the dioceses.

Again, the restoration of the tabernacle has made possible the practice of giving communion apart from mass. Although this practice is by no means widely spread, the pressure of circumstances during the war gave it a considerable impetus, and thus it became possible for soldiers, nurses and other workers who were unable to attend mass, to receive their communion at such time as they were able to come to church.

Little or nothing had been done twelve years ago to revive the great dramatic ceremonies of the church's seasons. A good many churches had the midnight mass at Christmas, and most had some kind of a palm procession on Palm Sunday. Today a very large number are able to bring the

children to worship their incarnate Savior at the crib, at Christmas time; the procession of candles again bears its witness to Him who came as a "Light to lighten the Gentiles," on the feast of the Purification; once more the ancient use of the ashes is to be found in our churches at the beginning of Lent; our people again keep their watch at the altar of repose on Maundy Thursday and the Mass of the Pre-Sanctified is the chief act of worship on Good Friday, while on Holy Saturday the Easter joy begins with the kindling of the new fire and the blessing of the paschal candle. These outward ceremonies have had their counterpart in the spiritual life and devotion of Anglican Catholics. Communions are more frequent, though they still leave much to be desired. Confessions are more regular. The mass is understood as the central act of Christian worship, obligatory on Sundays and greater holy days; Mary and the saints have become a reality, and the use of the rosary is no longer regarded as a senseless superstition. Thus in many hundreds of churches now throughout England, the normal Catholic life of western Christendom is being lived.

As I have said, it was all very different twelve years ago and it needs some effort to recapture in our minds the situation as it was then. And I regard the advance as very largely attributable to the efforts for cohesion and unity of policy initiated by "The Twelve Apostles."

But one of their number felt that this movement ought not to stop at the incumbents. This was a priest who is no longer with us, Father Cyril Howell,—a devoted priest who did a quiet work of great depth and value in West London, at a church which today is making an increasing name for itself, the little church of St. Mary's, Graham Street. Father Howell knew that a great many of the unbeneficed

clergy were suffering very much from what has sometimes been called "vicaritis." All vicars are not like Father Mackay. The tendency of too many is in the direction of a quasi-papal attitude towards their assistant priests. Not only was the vicar to be regarded as infallible, but the curate was to be treated as of an essentially lower order in the ministry; so the curate having aspirations and ideas of his own, which he was seldom permitted to voice, was conscious of a grievance. There were many young priests nursing their grievances in loneliness in London, and there were some to whom the accumulation of grievances became a burden almost more than they could bear. In most cases this had a bad effect, both on their work and on the development of their own spiritual lives, and in some few cases it caused an unsettlement which led them to look to Rome as a sort of panacea. Father Howell felt that much good might be done by bringing men of this kind into closer touch with one another. They might be helped by sympathy and the strength of association might lead some more rigid vicars to treat their views with the kind of respect which employers are compelled to extend to the representations of a trades union. This was the genesis of the group, containing at first about one hundred younger priests, which came to be called "The Band of Hope."

Meanwhile the idea of association had caught on. The "Apostles" had persuaded two other groups of incumbents to start an organization on similar lines to theirs, one in east London and one in the far west; and then the provinces felt that their time had come. The idea had already been imitated in some of the larger provincial towns, when Father Underhill, the able and energetic Vicar of St. Alban's, Birmingham, initiated the Federation of Catholic

Priests, a federation in which both beneficed and unbeneficed clergymen were to be on an exactly equal footing. Branches were quickly started in most of the English dioceses. London was one of the last to come in, though the London branch quickly outnumbered most of the others; each diocese appointed its own delegates to a federal council, and the federal council elected an executive committee, to which questions propounded by the different branches should be submitted. Father Underhill himself was the first secretary of the Federation, and it had the inestimable advantage of securing the services of Dr. Darwell Stone, our foremost Catholic theologian, as its chairman.

For some little time the notion had been simmering in the minds of one or two of the London incumbents (it had emanated originally from Father Deakin, Vicar of Christ Church, Hackney) that the Catholic party ought to attempt something in the nature of a great rally by means of a congress to be held in London on lines similar to that held every year by the Evangelicals at Islington.

At the beginning of last year I was deputed to lay this proposal before the central executive committee of the Federation of Catholic Priests, of which I was a member. The result was that they decided to adopt it, undertaking to further the scheme by all means in their power throughout the country, while the actual organization of the congress should be entrusted to a committee in London, which would be able to act more efficiently than a committee of people living in different parts of the country, which could not meet frequently, except at great expense and inconvenience. We held a meeting of that committee on the day before I left London for my diocese, in the September of last year. At that meeting we decided to appoint Father Atlay,

Vicar of St. Matthew's, Westminster, as chairman, and Father Wilson, one of his assistant priests, as secretary. We made a long list of names of supporters to form a general committee, and we chose some small committees, to be responsible to the executive, who should look after financial arrangements, services, hospitality, and subjects for discussion. At that same meeting we set ourselves to define the scope and objects of the congress.

It was our wish to fix the date as close as possible to that of the Lambeth Conference for two reasons: firstly, in order that we might have the advantage of the presence of American and colonial bishops, who were attending the conference, and secondly in order that the expression of our point of view might be fresh in the mind of the whole body of the episcopate when they met. But we did not wish it to be supposed that either the sole, or the chief aim of the congress was to provide a demonstration in force outside the gates of Lambeth, and so, by way of definition, we stated from the very first that the objects of the congress were to be devotional, educational, and social. I wish to emphasize this, because I found an impression abroad among bishops at Lambeth, that the character of the congress had in fact been far higher and nobler than what had been in the mind of its original promoters. Certainly it greatly surpassed our expectations, but it was not in advance of our ideals.

I have heard that there were moments when it was feared that the programme outlined by the subjects committee was not going to satisfy the needs of all branches of opinion, but by the time it reached its final form it was granted by common consent that it was the embodiment of a really great conception. The names of those who had accepted the invitation to read papers, including the names of

the very flower of Oxford and Cambridge scholarship, made an impressive list.

A movement which could command the adhesion of so eminent a theologian as Professor C. H. Turner, or so great a philosopher as Professor Taylor, could no longer be identified with a narrow and unlearned obscurantism. The list of subjects, which on the first day dealt with the Message of the Kingdom of God, ranged on the second day over our conception of the character of this kingdom. Under this heading we were led to consider the justification of our place in the Anglican communion, our relationship with other Anglicans of a widely different outlook, our conception of authority and discipline, what we should really regard as the limits of toleration and as the ideal to which we were working. And in our claim, as Anglicans, to be members of Christ's one holy catholic and apostolic church, we had to consider our relationship with the other acknowledged sections of that one church, the Roman communion and the Orthodox East. But the ideal of the kingdom of God had to include all who profess and call themselves Christians, and so we were bound to consider also our relationship with those great non-episcopal Christian bodies who stand outside the unity of the apostolic order. Having thus tried to educate ourselves in things which pertained first to the message of the kingdom, and secondly to its character and constitution, we spent the third day devoting ourselves to things which concerned corporate religion, and to matters of personal religion, such as prayer, meditation, retreats and the religious life.

It is not possible to do more, within the limits of this paper, than to give this brief resumé of the educational side of the congress. No one, however, would be doing it real

justice without a word of appreciation in regard to the response of the laity. And the first thing one must note is the vast numbers in which they came. The expense of traveling and difficulties of accommodation in London proved no deterrent. Wiseacres had shaken their heads at the thought of hiring the Albert Hall for even one mass meeting in the evening. At first we were going to content ourselves with the great hall of the Church House, which seats about one thousand people, but the number of applications for tickets swelled so rapidly that it quickly became obvious that the Church House would prove quite inadequate. Eventually, after more than one change, the committee found it necessary to hire the Albert Hall, which seats at least twelve thousand people, for all the meetings; and on each of the three days, morning, afternoon and evening, the Albert Hall was packed. The enthusiasm of the laity was infec tious and irresistible, but a word ought to be said of their patience; for to the majority of them some of the papers must have been rather of the nature of caviar, and in some parts of the hall it can have been by no means easy to hear. Yet their interest never flagged; the volume of tone which swelled the congress hymns, or took up some popular point in roars of applause, was never allowed to diminish. And then there was the thing which perhaps more than anything else about the congress fired the imagination of the general public. I mean the wonderful response to the Bishop of Zululand's appeal that Catholics should give an outward and visible sign of the depth and reality of their convictions by a great offering in support of Catholic missions overseas. Although there were few rich people there, the spirit of self-sacrifice was so powerful that an amount which has now reached thirty thousand pounds was given,

and those who could not give money, or money enough, gave in kind. Women stripped off their jewelry, and valued possessions of every description were sent in to the steward's office, to be sold for the benefit of the fund.

But I have not yet spoken of the devotional side of the congress. There, of course, was the secret and source of its success. No one could fail to be struck by the procession of priests and bishops which wended its way from Baldwin's Gardens, down the Gray's Inn Road, along Holborn, and up to St. Alban's, on St. Peter's Day. It was fitting that this service should have been held in that particular church. It was the most triumphant vindication of the priest whose long persecution, while at St. Alban's had done so much to strengthen the roots of the Catholic Revival, Father Mackonochie. It was not possible for St. Alban's to hold more than the twelve hundred priests, and twenty Bishops, who took their part in this procession, and so in some half dozen other London churches high mass was sung that the laity might assist in the offering of the Holy Sacrifice. Yet, though scenes of this kind might impress the world outside, we were the more impressed by scenes which the world outside never saw or heard of; scenes at the altars of our many churches in the early morning.

From the earliest days of the Catholic revival, great stress has been laid upon the mass as the centre of the people's worship. A similar stress is coming to be laid upon the mass as the mainspring of the priest's daily life. We have heard of parishes where a rather too rigid conservatism has made it impossible for priests to say mass every day, even if they wished to do so. Throughout the Catholic party, young priests in increasing numbers have been making their voices heard on behalf of their right to say

their daily mass. We greatly desired not only to give the fullest recognition to this right, but also to suggest it as a duty. Accordingly, just as hospitality of bed and board was provided for all visiting priests, so arrangements were made to give each priest the hospitality of an altar. At the same time the faithful were strongly urged to make a daily communion during the congress. Thus it came about that on each of those days something like fifteen hundred masses were said in our different churches, and many thousands of communions made. In my own church of All Saints, Margaret Street, it was a beautiful sight to see the parish mass being said at an altar in front of the chancel gates, where long lines of communicants knelt to receive the body and blood of their Lord, while, at three other altars in the church, masses were going on ceaselessly: priest succeeded priest, and the tinkle of the bells went on as the holy sacrifice was uplifted.

It was in the concentrated energy of these streams of prayer, going up to the throne of God, all over London, that the success of the first Catholic congress, and the hope for the future of English Catholicism, really lay.

And now I come to the question, which is so continually asked me, both in England and America, what effect do you think this congress had upon the Lambeth Conference? My own belief is that, although the direct effect may not have been very apparent, (it was only mentioned, so far as I remember in debate by one bishop), the effect was *there*, and it was very deep and likely to prove very far-reaching.

We bishops who represented what had generally been known as "the extreme party," found at Lambeth an atmosphere far more sympathetic than we had ever dreamt of finding. It was in our walks and talks, around the garden,

or in the smoking-room, that we discovered how much interest had been aroused among men of other schools of thought, how much greater was the respect which they were inclined to accord to the ideals for which we stood, and how much stronger was their desire to understand our point of view, and, so far as they could, assimilate it.

One of the most remarkable things about the Lambeth Conference was the triumph of the Bishop of Zanzibar. He never failed to raise each subject which he touched (and there were few which he left untouched) to the highest level. Nor did he ever fail to arrest the attention of the entire conference. If there had been no Catholic congress, the Bishop of Zanzibar would have been just as great, but I doubt if he would have found his audience so ready to respond.

Lambeth made one feel that the old Protestant spirit was dead forever. One bishop said a significant thing to me, about a certain veteran of that old school,—"There is a certain pathos about the Bishop of M—. He speaks like a man who knows the game's up."

The attitude of those who are known as the Neo-Evangelicals is a widely different one. Foremost among them are such men as the Bishop of Peterborough, the Bishop of Truro, and the new Bishop of Hereford. Their desire is to stretch the limits of toleration as wide as possible, in order that each party in the church may have full freedom for self expression, and so be able to make its special contribution to the well-being of the whole body.

In the past the Catholic party has been isolated from the general life of the Church of England. That has resulted partly from the hostility of its opponents, but it has been partly the result of its own choice. And so, I would con-

clude by quoting some words which one of the ablest of the younger men, who by no means belongs to us, said to me on the last evening at Lambeth: "The moral of this Conference is that if the Catholic party will only leave its old position of isolation and detachment, and throw itself into the general activity of the Church of England, it will find that it has got the ball at its feet."

If I Were a Layman

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PERHAPS it is just as well I am not. I certainly did not make a brilliant success at being one when I had the chance. As I think back, I fancy that for a number of years I was a rather ordinary, indifferent sort of a layman. I was of the usual type—not much better than the average, perhaps not very much worse. Possibly a record of my own shortcomings may indicate the lines on which I would wish the layman of today to proceed to a similar self-examination and at the same time suggest by implication a point of departure if they are to attempt a reformation.

My religious beliefs were somewhat inchoate and undefined—it wasn't my fault; I had never been taught.

My practice of religion was as vague as my belief. I do not think that I was a striking example of faithfulness in worship—perhaps that was not altogether my fault, either; I had supposed that one went to church principally for the sermon, and my recollection is that the sermon was not worth making much of an effort to hear.

My impression is that the services of the church seemed dignified and orderly; I came to appreciate them more and more by contrast with the non-liturgical services of surrounding Protestantism. But I am not sure that this appreciation was altogether free from a rather snobbish sense of superiority. It is quite impossible clearly to define my feeling, but I am reasonably certain the thought lay in the back of my head that we had reached a higher plane of culture, that the crudities and incongruities of ordinary Protestant worship were deplorable, and that those who enjoyed such worship, or were content with it, were not up to the best intellectual, social and cultural standard of the people I knew. Yet the ordinary morning service often palled on me—that is one reason I did not feel any special "urge" which made me attend always. Sometimes it seemed mechanical; on special occasions, when there were vital issues or events which deeply concerned and perhaps deeply moved many of us, the service seemed rather dull and lifeless, a little stilted and formal; to a greater degree than I ordinarily realized, aloof, impersonal, detached from life.

I "received communion" rather regularly; but, unless my memory is at fault after the lapse of years, I made little preparation for it and I was not quite sure why I went. It was the right thing to do once a month or perhaps less frequently. In some sort of way I felt that it "did me good" to go. I still knew Christianity as a belief in a loving Saviour who had given His life for sinful men—and I knew I was sinful, of course. He had asked that we do this in remembrance of Him and I did it, without knowing just what good I got from going, or what I ought to do if I were to get more good. This wasn't my fault, I am sure. When I was confirmed, the rector had given me little or no instruction. I

cannot remember that he had a confirmation class; if he had he apparently had not required my attendance. He had asked me to be confirmed and my mother had urged it. It seemed right to "join the church" and I joined. The rector was a dear, good old man; but he never said a word to me about my soul—or my spiritual life or religious practice, in any way—and I went for the laying on of hands, not knowing exactly why I went or what I was to receive.

Certainly I knew nothing of self-examination for sin. Of course I *was* a sinner and I needed a Saviour, but my consciousness of sin was a group consciousness. I was just one of a mass of people who weren't all that they ought to be. I doubt if I knew very much about prayer. I had a good mother and as a child she had taught me childish devotions; but as I grew older and said my prayers alone I never was taught anything to take the place of those early prayers. There was a certain reticence which would have made it impossible for me to tell anybody that I was blundering along without any real knowledge; and there was, of course, a like reticence on the part of my parents, who never would have dreamed of probing into my soul processes. It is strange, perhaps, that the evangelical rector said nothing to help me; but he was reticent, too, and I imagine it wasn't easy for him to talk about religion face to face. When he met me, I didn't know what in the world to say to him, and I imagine he was at an equal loss as to what he should say to me.

I am sure I had no definite sense of obligation about giving. "Train up a child in the way he should go and when he is old he will not depart from it." We boys had been brought up to "put a penny in the plate" at Sunday school; so, when we were older, while of course we gave more we

still gave in a small way. One thing I was quite certain about—it was nonsense to talk about giving to foreign missions; there were enough heathen at home to be converted. I never dreamed that perhaps I was one of them. The parish had some wealthy people among its members—the best families had been identified with it for several generations —and I suppose they gave (if the men were vestrymen, they made up the deficit at Easter, it may be presumed) but I cannot remember that any of us of the younger generation felt any obligation about finances, and my recollection is that we thought as little about our responsibility in other ways, whether we were poor or well-to-do.

I had no conception whatever of the life of the church outside my own parish. It was some time before I even knew much about our system of church government, except that we had a bishop, who came once a year and made the rounds, morning, afternoon and evening, of the three parishes of the town. It is quite certain that I knew little or nothing of the diocesan convention, or its missionary organization, or of the general convention or of any conception of the church to which I belonged as a branch of Catholic Christendom.

Indeed, I know I thought about the Episcopal church as one of the Protestant bodies, quite different in worship from others, very much better for people of culture and refinement, liberal in its views about dancing and other social recreations, not likely to become painfully excited or aroused in the way of crude revivals or evangelistic meetings, holding a dignified aloofness regarding many things the Protestant preachers were always talking about—a church that didn't meddle with a man's religion or politics, because his religion was something between his own soul

and God, and his politics had to do with another sphere of his activities.

Unless I am reading back into my life history something which was really written there much later, I think I sometimes put questions to myself about this particular "glory" of the Episcopal church. I looked down upon "canting Methodists" and was dead certain that they were driving away the young people by their foolish ideas about dancing (save that a good many of the young people were already ignoring the discipline and nobody ever did anything to them for their rebellious indifference to the rules), but there were times when it seemed possible that the danger of becoming worldly was quite as real as the peril of Puritanism. Also, I was a bit uncertain when the despised Methodists became very active in a local political campaign in which I figured as an ardent reformer, whereas our own parish clergyman and the other rectors of the town would not touch the matter with a ten-foot pole.

Of course there was then no real awakening to social questions, much less any talk about social justice. The parish had a sewing society which included most of the good women of the congregation, and another society whose name I forget, for the younger women; there was a Woman's Auxiliary that tried to combine both, and at Thanksgiving they all joined in making up baskets for the poor. We were a kindly folk and those who were well-to-do gave charity rather generously—but, patronizingly and by the back door route and in condescending visits in the less desirable neighborhoods.

Consequently there really wasn't anything for a man—much less a young man—to do in the way of church work, and I was among those who did nothing. Once the rector

asked me to take a Sunday school class. I tried it, and after "hearing them say the collect" and having them recite portions of the church catechism and of a little book, called (I think) the Calvary Catechism, we spent the rest of the time talking base-ball. I soon gave up the class. None of the men taught in Sunday school anyway. The only male assistance rendered in the school was from a few of the older boys who had charge of the Sunday school library, gave out and took in books (by A. L. O. E. and others), kept the roll and so on. So I never did any church work and never dreamed that I ought to.

Looking back over it all, then, I cannot see that I made a brilliant success as a layman. My churchmanship consisted in following the line of least resistance; it was a general adherence to the side of the eminently respectable; it was purely conventional. The only sharply defined thing about it was an inherited abhorrence of Roman Catholicism, or perhaps it would be more exact to say an abiding suspicion of the "Catholics." Other Protestants sometimes said that the Episcopalians were "next door to being Catholics" and I think I resented that, whereas I rather gloried in the charge that we meddled with no man's religion or politics. I think some time rather late in this stage of my spiritual history I learned in a vague way that the clergy resented the statement that Henry VIII had founded the Church of England, from which we sprang, and that our bishops were in some way successors of the apostles; but the matter did not particularly interest me. Anyway, I knew we were not at all like Catholics and I resented the statement that we were, as being one of the worst slanders that could be uttered against us.

II

Well—that is the sort of a layman I was. I never became any other kind, because the moment my eyes were opened, my conscience aroused and my heart touched, I felt the call to the sacred ministry, became a student for holy orders and so ceased to be a layman. It seems to me now, that as a candidate I was at once wholly and entirely out of the laity class. I became then and there a man "in minor orders," hanging on the fringe of clericalism, very much more professional in my attitude than the parsons themselves, drinking in so much and in such large gulps that the old life of the layman seemed to lie far in the distant past. Between what I was and what I had been there was a great gulf fixed. I never had a chance, as a layman, to reform.

And that is curious, because the deep conviction that called me to the ministry was the desire to change and reform other laymen.

Perhaps the thing will be plainer if I tell something of the new light by which the call became clear. First there came a period of doubt and difficulty. How or why I began really to think I cannot remember; but as plainly as though it had all happened yesterday I can visualize the day in church when something in the scripture lesson made me face the problem of evil, and the recollection is still painful of how the whole question kept coming back in many renewed difficulties—the old questions as to why God did not make us good and keep us good; why sin, sorrow, suffering were permitted; how God if He were all-wise and all-powerful and all-good could have allowed evil to exist; how man could be punished for the sin which God could have prevented; then, as the recognition came of the splendor and glory of free will—of a race given moral freedom that we might serve

God not as machines but as free agents—the question about man's freedom of will and God's foreknowledge. (I suppose this was an inherited difficulty due to a Presbyterian ancestry.) Then, like a flash, came the meaning of the Incarnation as showing that God loves and cares. I became content to remain in ignorance of the solution of my problem. It appeared as a problem which the intellect could never solve; but while the mind could not find a logical answer to the question, the heart could rest in faith if we accepted Jesus as the divine Son. If He were that, then all that He was, God is; all that He felt, God feels; and since His love is certain we can be sure of God. We may not know why things are as they are; but knowing God in Christ we can trust Him, though His ways be past finding out.

And then came the desire to make others see this. It came very strongly when one of my friends lost his wife and boy and I learned that he was passing through deep shadows—facing in experience the difficulties which as yet I had but wrestled with in thought.

Next, to sketch it all very briefly, came the discovery of what Christianity really is and of what the church means; a closer study of Christ's life and then, as by a revelation, the understanding that in the mind of Christ there was always the thought of the church, a society established to keep alive the knowledge of Himself. Then, as one studied the great life, a new sense of sin. Then the longing to be rid of it and to have strength to keep it out of one's own life. Then a real experience of what the atonement means, apart from any theory about it. Then an understanding of the sacraments as means of grace—and especially (by this time I had been going to a parish church in another city) the sac-

rament of penance as such a means of grace. Gradually the thought of the church as a mystical society; not the afterthought of men, but the forethought of Christ, not an organization which men have built according to their own plans, but a divine society, with a divinely appointed ministry, commissioned as well as called; of this ministry as the bond which is to preserve the unity of the body; of the tragic disaster of division wherever and whenever the ministry is dispensed with. There was a period of searching enquiry into our own ecclesiastical history and of examination of the church of Rome; a time when Rome seemed the only home to seek, though its Mass was something like Protestantism—in the one a minister praying for a silent congregation who offered no real worship of their own; in the other a priest sacrificing, with a congregation of individuals offering their individual worship while the sacrifice was offered for them by another.

Finally, when there came the certainty of our own position, with an understanding of who and what Christ was and of the glory of the revelation, a sudden conviction that few of us were giving Christianity any real trial. I looked in at myself and then around at others; we did not have the abounding joy which such a revelation should bring; we had no appreciation of what such a worship might mean; we were making no real attempt to be like Christ; we had no sense of union with Him; we gave no thought to our obligation to make others know Him; we made few if any sacrifices for Him; we were niggardly in our support of the work He left us to do; we were merely negative Christians, for the most part holding our church membership as a badge of respectability; we had not begun to understand that the church was a great brotherhood, we had made it a select

club; we were not trying to win the poor, we were losing even the self-respecting middle class, our sympathies were for the most part with people of privilege, we had no conception of Christian service.

Is it any wonder that I felt the call to the ministry not so much as a mission to the unconverted outside as a summons to convert, arouse, inspire those inside, who were as though they had never heard the things which rang in my ears?

Though one dislikes to throw in the first personal pronoun at the beginning of every sentence, you must bear with me a little. So, then, I ceased to be a layman. As I said, I never stayed long enough to practice what I was going to preach. I left the ranks before I had tried to show what a private could be. It was right that I should, because the call was strong upon me to enter the ministerial priesthood; sometimes I am sorry that the call was not delayed until I had sought as a layman to be an evangelist—bringing others to the church and to its privileges of worship and sacraments—until I had tried to translate my faith into terms of every day life and show that in the world it is possible to "seek first the kingdom of God and His righteousness," that the call of the laity is as real a call as that of the priesthood.

I wonder how I would have succeeded, had I not received the ministerial call! Is it presumptuous of me to tell the laity now what they ought to do and be? Well, I have not found it easy to live truly as a priest of the Most High, and so when I set forth an ideal for others the sense of my own unworthiness and my frequent failures in the ministerial office will at least make me conscious that ideals are always difficult to shape into solid reality—I know the task of becoming a good layman is at least as difficult as the effort to be a good priest or a faithful bishop.

III

I understand that a layman is to give to the readers of the AMERICAN CHURCH MONTHLY his conception of the priest's office, while I am asked to give my conception of the layman's. Here it is, then:

(1) He will try to master the content (not simply the contents) of the Christian revelation. He will not permit himself to be so immersed in his business, certainly he will not give so much time to his pleasures, as to leave no time for considering higher things. He will be an *educated* Christian, if he has it in him to be one. But whether he knows much or little, he will try to know Christ.

(2) And in prayer and private devotion he will try to live close to his Master. Prayer, for him, will be learning to talk with God, not running to Him to get Him to do something or give something. He will endeavor to develop a real spiritual life; he will also wish his home to be a religious household. For his family therefore, as well as for himself, there will be prayer and devotion. How can there be a Christian family without family worship? He will, I am sure, revive a good old custom long neglected, though to practice it in the rush of modern life is indeed difficult.

(3) He will give his time and talents to the church's service. Business ability, if he has it, will be consecrated to the work of the kingdom. He will free the clergy, so far as is possible, for priestly and ministerial work, by doing his part in the work of administration and finance. He will seek to find his place in the body—where he is as truly a member as any clergyman. If he cannot find a priest who is a leader, he will at least strive by himself to find something to do; perhaps his enthusiasm will stir the flagging spirits of his rector. He will even teach in Sunday school—*teach*, not

talk to boys. He will, if he is a vestryman, disprove the ancient jibe which has been thrown into the form of a conundrum: "When is a business man not a business man? When he is a vestryman."

(4) If the layman has really tested the church's faith and worship in his own life, I imagine he will soon be rather keen to have others know about his belief and practice: he will wish to "extend the kingdom." That will make him interested in the missionary work of the Church—not merely as extending Protestant Episcopalianism, but as giving to others what he believes to be the fulness of the Christian faith. He will be doomed to some disappointments, because sometimes he will feel that the church's leaders have not the right motive for missions; he will find some of them, apparently, thinking of nothing but the planting of little P. E. chapels in already overchurched communities, or often it will seem that they have become so gently liberal as to give the impression that they are busier about interdenominational schemes of reunion than about definitely "ministering the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded and as this church hath received the same." But—it isn't quite as bad as it looks; and he has, of course, the right to place his gifts where they will do the most good. Moreover, he will try to trust the church and be loyal to its larger life. He will understand that we have a special mission to the Protestant world which no other branch of the Church Catholic has the same opportunity of fulfilling, and that this very fact is our glory as well as our peril. He will try, for his own part, not to be sectarian in spirit or narrow in sympathy.

Especially towards the smaller churches of his own diocese he will be generous in gifts of money and service. If he

is a member of a city congregation, he will remember that its growth may often be at the expense of the smaller places from which the stream of life flows to the town church. He will try to get into sympathetic touch with some of the anxious and worried clergy and the discouraged congregations near by and warm them into life by his own cheery optimism. Of course he will be loyal to the church in such movements as have its endorsement, the Nation-Wide Campaign, for example. If he doesn't like its methods, he will adapt them in some way to his own parish and try to do "team work."

And as for his own giving—will it be too high an ideal to set before himself the biblical method and tithe his income? At any rate, he will conscientiously examine his expenditure and *know* how much he spends on himself and how much for the church. When he begins to give with reasonable generosity he will quickly discover the joy of sacrifice.

(5) He will be as generous and sympathetic with his own rector as with the general work of the church; generous in his thought about the financial problems of the clergy and active in interesting others to see that they have "a living wage"; sympathetic in helps and suggestions; not overcritical about preaching, but liberal in appreciation; big-minded in his consideration of all matters of parochial administration, knowing that the "business" of the church should be planned with the same largeness of outlook and readiness to adventure as mark other business enterprises.

(6) He will try to learn what Christ meant the church to be—a wonderful fellowship. And therefore he will be interested in all sorts of people: rich and poor, headworkers and handworkers. He will always be human; he will try to be lovable and likable. So he will be doing his part to make

the church grow. He will do all he can—short of making himself a crank and a bore—to create an enthusiasm for the church. He will not be ashamed to talk about it (much less ashamed to talk without cant about Christ, still less to talk simply about His religion) whenever he sees a chance of winning another man like himself to the life that is in God.

(7) His fellowship in the great Christian democracy will make him do his best to carry his religion into his daily life. Whether he is a laborer or a capitalist, he will "regard industry not chiefly as a means of private profit or class advantage but as an opportunity of service for the glory of God and the good of man's estate." This may lead him farther than he ever dreamed of going; it may make him understand that "churchmen should not commit the fatal error of insisting, on behalf of the church, on the maintenance of the industrial *status quo*"; he may even recognize what the Lambeth encyclical suggests, that the present wage system fails adequately to give expression to the Christian principle of fellowship or cooperation in industry. To quote the words of an American layman: "He can test every proposed economical system, including that under which we are living, by the terms in which our Lord has propounded His own system; and in his own little, individual life, he can face the two perspectives and can deliberately place first the seeking of God and His righteousness, using business, profession, home life, civic life, public life, as steps primarily to secure that end and only secondarily as means to secure a living. One who does this honestly and continuously, testing the problems of every day by it, will be amazed to see how truly 'all these things,' or enough of them for actual needs, will be 'added unto him,' though the conditions which would produce the full measure of the promise cannot literally be fulfilled."

(8) If I put stress on these things, it is because I have come to see more clearly in these days, that it will rest with Christians to determine whether or not our present industrial, social and economic disorder are to issue in revolution or by evolution change into an order more consonant with the teaching of Christ and into a system wherein it will be made a little easier for men to follow His precepts. And I put the stress there, because the adjustment to a more Christian order is distinctly the work of men "in the world"; the clergyman may be a prophet pointing out the path of duty, but it is not his business, nor that of the church in its corporate capacity, to frame programs, set forth plans, or offer panaceas for the cure of all the ills of God's people.

(9) The faithful layman will carry the same spirit of brotherhood into his relations with his fellow Christians of every name. He will meet them in the spirit of fellowship; he will work with them in many efforts, civic and religious, for human welfare. He will try to break down the prejudices which make them, so often, look upon churchmen as narrow and isolated. He will recognize the good in every movement or organization calling itself Christian. Out of common work he will pray that there may come a deeper unity.

(10) But he will not expect unity to come through "casting convictions into the discard." He will not be content with what Bishop Gore calls "a federation for mutual toleration or recognition, or a federation for good works, or an amiable condition in which we call one another by kind names." Therefore he will, so far as he has the intellect for the task, seek to *think things through*: discover just what the church is, in the mind of Christ; whether the

Christian life is possible without the driving power of the Christian faith; whether we are to drift into a unity which recognizes no definite creed and is willing to dispense with sacraments and a certain, sure and valid ministry; whether we are to find unity through a false liberality which thinks nothing worth contending for or by reasoned conviction, cherished as precious because proved so in experience and life.

(11) And therefore the layman will try to know what his own church believes. Other men have labored and he has entered into their labors. What gave them the spirit which left him so goodly an heritage? What does the church stand for: not, what would he like it to stand for; but what has it really stood for? What has it to contribute to the united church that may be? And is he anxious that it should contribute all this, now, to his own life? So: Is he faithful in its worship? Is he regular in the use of its sacraments? Has he tried to live according to its devotional standards? Has he let the church's method have a real chance at moulding his life? Has he tried to be a real churchman, or is he a poor sort of nondescript? If I were a layman, I should map out a course of reading to guide me in my thinking and ask my rector to give me a list of books to help me. (And if I were the rector, I would tell him to read Carey's "Have You Understood Christianity?" and "The Life in Grace," Gore's "Sermon on the Mount," for sane guidance in present day application of the principles of Christianity, and as many others of the books of both men as I could get him to buy. Whatever I recommended, I would be sure not to start him on strong meat before I had tested his digestion on "milk for babes.")

(12) All the while he will be trying honestly to use to the full his church privileges (communion, eucharistic worship, "godly counsel and advice" and what goes with it!) And knowing that this makes him what he is that is good and can in time make him much more than he has ever hoped to be, he will lead his children in the same path he has chosen. Those boys and girls—does he think seriously and prayerfully of his responsibility for them? In this new day, when all is change and old customs have lost their charm and the new generation is seeking its own in its own way and youth is feeding on excitement—does he ask sometimes how his boy is to weather the storm? Does he remember that he is "a god to his boy"—a god whose feet must not be of clay? Does he pray that his daughter, however wide her eyes may be open to many things the older generation shut out—does he pray that she may come out sweet, clean, wholesome? And can he fail to know—what I believe from the bottom of my soul—that the great need of America today is religion?

If he is as old a man as I am, he may wish sometimes that he lived in another sort of a generation, when the wind had not swept through the windows of his mind and into the pigeon holes of his brain and blown many of his nicely indexed ideas into a confused jumble. And then he will take courage and, instead, thank God that he lives in an age when all things may be made new. All things new—and the one thing that is ever new is the old religion, whose substance changes not though it take new form. The old order is indeed changing, giving place to new; but God can still fulfill Himself in many ways. And we are co-workers with Him in the new world that is yet to be. Are we?

A Modern John the Baptist

Rev. J. G. H. Barry, D.D.

LAST Summer I ran across Leslie Fortune at a hotel in the White Mountains where I happened to be staying for a day or two. We had not met since the day after our graduation when we bade each other good bye with the hope of soon meeting again; but life pulled us apart and our hope was never fulfilled till we ran into each other on the porch of the Wambec. Then the past rushed back and in a moment we were old friends again.

We had been rather intimate in college; had roomed next to each other, had belonged to the same fraternity, and had much the same tastes. Those were the happy days in which your course was for the most part selected for you by the college authorities who still had some notion of what they gave a degree for, and you were left free to join any sort of a "team" you might fancy, or none at all, if that were your fancy. "Do you remember," Fortune said, "the afternoon that you and I went for a long walk and sat under a beach by a spring and read Swinburne? There was a terribly important game of baseball going on; and we caught it that night at dinner for our lack of college spirit." All that is changed now, I understand; you can elect about anything you like in the way of a course, but athletics are elected for you. You must spend so many hours a week in the gym. In my day I held the proud record of having been in the gym once in the whole of my college course, and that was at a show of some sort. Well, I presume that the college authorities still know for what they give degrees; but it would be less confusing if they would change the letters.

We talked of these things and I found Fortune very much as he had been twenty-five years ago, when we had read Swinburne together. I shall never forget that winter night in Fortune's room when I read "Atalanta in Caledon" aloud. You have to be young with a capacity for admiration which knows no limits to let yourself go in an emotional experience like that. And looking back now my college course seems one long voyage of discovery, when each port we made was a new revelation of beauty: Shelley, Swinburne, Pater —but I did not set out to write an autobiography but to tell you about Fortune.

I knew that he went from college to the seminary, but I was utterly ignorant of his spiritual adventures there or after. He recalled the fact of his clerical character to me as there was nothing about him that morning to suggest it: he was in flannels on his way to play golf. "I run up here for a couple of weeks in summer," he explained, "to play golf. They have a wonderful course here. My wife goes off with her people at Bar Harbor. I join them later. You play golf, of course?"

I had to explain that I did not, that I was no more of an athlete than in my college days. "But," Fortune protested, "you have to take some exercise, and there is none better after you have reached our age. What do you do to keep yourself fit?"

I said that I still walked, and was still apt to sit under a tree by a spring, if I could find one, and read poetry. "Only now," I added, "it is no longer Swinburne, but Hodgson, or perhaps, Frost."

"So you keep up that sort of thing"—Fortune was obviously surprised. "I had to drop that years ago, indeed, pretty soon after the seminary. When one gets into parish

work, you know, one has to drop many of one's past interests. And then when you get a family—by the way I suppose you are married; is your wife here?"

I explained that though I probably owed it to the human race to have married long ago, I had neglected the duty up to date. "Like you I found that when life began to close in about me I had to forego some of its pleasures for the sake of others; so I declined matrimony and stuck to poetry."

We had a week of delightfully renewed friendship, and then it was time for me to be off; but before we separated Fortune made me promise that I would pay him a visit later; and in fulfillment of this promise and in response to an urgent letter, I found myself getting off the train one evening in early October at Hilltown. Fortune was on the platform to meet me and hurried me into a large touring car, saying, "Just give your checks to the man and your baggage will be brought along later," and we swung off through the usual dirty streets that surround railroad stations in America, and soon came out into the residence part of the city. "There is my church," Fortune presently said, pointing out a very new looking Gothic building. "We live quite a way off; Mr. Rolles—my wife's father, you know—built us a house adjoining his own when we were first married. My wife is an only child and the old people like to have her near them. It was not very convenient at first, but since motors have come in it does not matter."

I gathered that Hilltown was a manufacturing place of some importance, and a very prosperous one. The residences we passed gave evidence of the great wealth of their owners. The rectory when we reached it surprised me by the size of its well-kept grounds and the luxurious character of its appointments. My room, where I made myself

comfortable till dinner was announced, looked out on low rolling hills now in the full splendor of their autumn dress. I sat drinking in their beauty till the light faded, and then dressed slowly. I began to wonder just why I was here. Had this impulsive renewal of an acquaintance twenty-five years old any real vitality? Fortune and I had passed a week together very delightfully, but had we really anything in common? Were we just tremendously drawn to each other by a wave of sentiment? We were both churchmen, of course; but curiously—perhaps it was the absence of "clericals" in his case—we had hardly touched on religion at our meeting in the mountains. I did not even know, I reflected, what sort of a churchman he might be. It might lead to some embarassment, I thought, if it were to turn out that he was a "broad" and I rather of an extreme type of "high." However, I concluded, as I am a layman I can keep out of any controversy. So I gave a last touch to my tie and went down to meet Fortune's wife.

She turned out to be rather a small person (Fortune, by the way, is tall and very thin), with an olive complexion and black hair and very black eyes—the sort that snap, not the sort that glow. She had a brisk, nervous manner, and came forward to meet me, giving me no chance to get beyond the door and Fortune no time to introduce me. "I am so glad to have you here," she said, cordially; "I have heard nothing but your praises since Leslie came back from the mountains. You will have to be very wonderful indeed to live up to his conception of you. But he *is* rather a truthful person," she added, smiling at Leslie; "I have no doubt that you are all his fancy has painted you to me."

I made some commonplace return about the enthusiasm of friends and not taking their words too literally, and we

went in to dinner. An extremely good dinner it was and extremely well served, but there is no need to describe it. We went into the library after it and sat about the open fire for our coffee. The room interested me at once, more, perhaps, for what it revealed than for what it was. "It suggests," I thought, "the church after it had been reconciled with the empire." It was luxurious to the last degree with an obvious and expensive luxury which flaunted itself in upholstery and curtains and rugs and in inane ornaments on tables and mantle. Everywhere you looked there were gold and lacquer and ivory nick-nacks. And then as one looked about one became conscious that there was a real attempt to impart a religious tone to the room. On top of Fortune's desk was a crucifix and candles, and the pictures were almost all religious in subject. Over a kind of frame in the corner hung a cloth of gold cope with magnificent orphreys in silk embroidery.

As we chatted on about the scenery and the joys of motoring my curiosity got the better of me, and I risked: "Leslie, what is your parish like? I should fancy you would have rather a good congregation in a town like this."

"Yes," he replied, "on the whole I imagine I have as good an attendance at the morning service as I can expect. At this time of the year, to be sure, we are not so well off as later. You see most of my people are rather well off and have motors, and October is the most delightful time for motoring, so they are still off a good deal on Sundays. And then a good many of them still have week-end parties and Saturday evening dinners and that sort of thing; the result is that they do not get up and get breakfast in time for morning service. We shall do better later on. As to afternoon service—well, you know that you really cannot expect

people to come out to a service at five o'clock in the afternoon. The boys and girls are playing tennis and the men golf. A few ladies like to come."

"Naturally," I ventured; "if your people do not get up in time for a service at eleven o'clock you cannot expect them at eight or whatever time you have your early service."

"Naturally not," put in Mrs. Leslie. "And I must say that I think that it is rather hard on Leslie to have to take the service every Sunday morning early. We are almost always out at dinner on Saturday evening; it is then that our friends come up for the week-end. And then after dinner there is often a little dance, and I like to dance. So does Leslie, for that matter, don't you, dear? Don't you think that it is rather stupid of him not to dance? To be sure, he will occasionally if there are only a few people. He is awfully strict, aren't you, old fellow?"

I ventured to assent so far as to express the opinion that it did seem unnecessarily strict to count the number of persons present when one exhibited one's skill as a dancer. "But, perhaps," I added, "Leslie only wants to dance with you. That," I went on, "would seem to me quite natural."

"O no," she retorted, "you need be under no illusions as to Leslie's devotion as a husband. In fact, I often tell him that he would be a horrible flirt if his round collar did not keep him within bounds. But he is a pretty good sort, aren't you, dear?" she smilingly added. "But, seriously," she returned to our former subject, "I often tell papa that he ought to provide a curate. It is quite too much for one man to have to take three services a day. It is not as though we could live quietly; we have to go out a good deal, and Leslie is dead sleepy Sunday morning when he has to get up."

"O, I don't mind," Fortune came in. "There are a few people who always come to the early service. I wish there were more."

"I suppose the number grows as your work develops," I said. "Are you at all thinking of putting in a late eucharist every Sunday? I should imagine that that would meet the wishes of those people who cannot get up early. They would make the effort," I went on, not very honestly, "to get out by eleven if there were a late communion."

"O dear no," Fortune answered. "Of course, I myself should like a late eucharist every Sunday. But it takes time to bring things about. The parish had never had an early communion every week until I came."

"Fancy papa's face if you were to suggest a late celebration every Sunday!" Mrs. Leslie was evidently highly amused at the thought of it. "You know Leslie is terribly high church," she explained. "I suppose he is a little too 'advanced' for me. I am always in terror as to what he will do; he might so easily get into trouble. Papa is very old-fashioned, and he gets rather irritated with Leslie at times now and I have to calm him down. I can say that to you, as you are an old friend and will understand. I do hope you will persuade Leslie to be a little more careful. He preached a sermon last Lent in which he said something about confession. Papa was awfully put out. He said he was not going to give perfectly good money to support Romanism."

I tried to get a mental picture of "papa." It was not very difficult, there are so many of him. He was the type, I gathered, who believed that their support of the church was an investment on which they were entitled to definite returns in the way of direction of the policy of the church.

They "hire" a rector, I thought. They conceive him to be a sort of imbecile who is unable to be trusted in the conduct of the affairs of the parish and who needs constantly to be watched over lest he offend some one of importance who in consequence will leave and withdraw support from the parish. The parish must be conducted on the basis of the greatest pleasure of the greatest subscribers. As long as affairs are going on smoothly and with financial success they are satisfied and abhor the thought of any change which may disturb the quiet.

I came back from my wanderings to hear Mrs. Fortune saying: "Leslie is so rash!"

"Of just what rashness have you last been guilty?" I questioned Leslie.

"O, Julia exaggerates," Leslie returned. "I really have not done much. You see it takes a long time to prepare a parish like this for any change. I have to go slow. It was horribly low when I came. I put on colored stoles at once; I felt that I ought to do that. And then I got the ladies' guild to make colored frontals for the pulpit and lectern. They like them so much that they themselves suggested colored hangings for the altar. Then Montross, one of the vestry, quite unexpectedly offered eucharistic lights. Of course I was glad, but I did not know what my father-in-law would say to it. But Montross is pretty important; he is head of the Montross Oil Company, you know, and he gives rather liberally. He is not the sort of man you can turn down, so the candles went in."

"What is the next step in advance," I asked.

"Well, I hardly know. I am trying to prepare them to put in colored burses and veils. I think that the guild will take to that idea. I have been talking to Mrs. Sudley, who

is the president of the guild about the beauty of the altar cloths and the effect of color in the chancel. I think that when I point out that the whole effect will be heightened by color *on* the altar and suggest the veil she will see the point."

"I so hope you will not go too fast, Leslie," Mrs. Leslie came in. "You know papa will be very difficult about anything in the celebration. He is getting suspicious of you now. You know only the other Sunday you called confirmation a sacrament and said it was not joining the church. I don't know whether he said anything to you, but mama told me that he was very much upset by it."

"Well," Fortune said, "one has to run some risks. I said what I said quite deliberately, and if your father does not like it I cannot help it. I must prepare the way for further advance. We can't stick in the same rut all our lives. And I feel that it is little remarks like that thrown in from time to time which stick in people's minds and familiarize them with the things they represent. Of course, it is slow work. One must be patient with people; one can't just ignore their prejudices; one has to bring them on gradually. (Slow and sure) is my motto."

I went to bed wondering how long it would take Fortune to prepare his parish for the essential things of the Christian religion if it had taken him all these years to prepare them for trivialities like colored cloths. How, I thought on, can you prepare people for that of which they have no experience. Take the late mass, for example, the supreme act of Christian worship. A priest goes into a parish where this has been displaced by matins and feels that he ought to restore the mass to its rightful position. How is he going to do it in a parish which has been brought up to

think, or rather assume, for there is no thought about it, that matins is the normal service at eleven o'clock on Sunday morning? I recalled with amusement a conversation once heard at a summer hotel between two ladies, one of whom had just arrived and was giving an account of her adventures to her friend. She said: "I was in New York last Sunday and I went to the Church of St. Mary the Virgin. And they had the communion first." "They had the communion first!" exclaimed her astonished friend; "*and when did they have the service?*" That is it, I thought; *the* service is matins. How are people who think that to be prepared to see that the eucharist is the service? Hardly, I fancy, by Fortune's method of occasional allusion to the fact that in the primitive church the eucharist was the usual service of worship. Not by incidental statements that it is the one service that Christ appointed and established. Fortune may go on saying that until he dies and no one will believe that he attaches very much importance to the statement so long as he does not act on it. If the fact that our Lord established the eucharist as the chief service of His church and that all Christians celebrated it as such for centuries does not move their rector to do anything more than talk about it, why should the congregation be moved? I fell asleep thinking that when Fortune thought our Lord's command important enough to make him act, his congregation would no doubt find it important enough to make them think.

It was not until the following day after lunch as we sat out on the veranda in the warm October sunshine that the conversation came back into ecclesiastical channels. I brought it there deliberately by the suggestion: "I suppose that you find that you have the entire sympathy of

your bishop in your aims for the development of your work here."

"O, yes," Fortune answered; "the bishop has been exceedingly kind to me. I think that I can say that he trusts me completely. Only the last time I saw him he said to me: 'It is such a satisfaction to me to feel that I have in an important parish like St. Paul's a man who never causes me any anxiety. I know, my dear fellow, that you are not going to do anything rash or hasty. That whatever changes you make in the parish you will carefully prepare the minds of your people for before you make them and not go ahead until they are ready to go ahead with you.' And another time," Fortune went on, "the bishop said to me: 'I am sure we perfectly agree in churchmanship. There are many things in the church that we should like to see altered; but we are content to wait till the mass of the membership of the church is ready to accept the changes we ourselves would like to see made.' "

"The bishop was very much put out by the way Father Vernall acted at St. Mark's," Mrs. Leslie took it up. "He said to me that Father Vernall was an impatient and headstrong person with whom he found it difficult to deal. You were not here at the time, Leslie, but I remember I told you that the bishop said that you were a comfort to him; you were so different from Father Vernall—so solid and reliable."

At this point Mrs. Fortune was called off to consult with the nurse about one of the children, and Leslie went along too, in an apparently anxious frame of mind. I sat and smoked, reflecting. It is certainly a distinct type of priest, I made out, who is a comfort to bishops. I reviewed in thought a long line of them—solidly responsible and ener-

getically useful. They preside over committees, and are secretaries of boards and of commissions. They are thoroughly dependable. They never administer any shock to the episcopal nerves; they never stir up any dust. They do not rouse aggrieved parishoners to protest. They are like the bishops, wonderful opportunists; they have visions of the progress of the church; and in view of the advent of the new era they make preparations, largely by collecting statistics and forming new commissions. I reflected on the wonderful activity and success of the church as evidenced by the variety of its commissions and the activities of the secretaries. I was thinking, when Leslie returned to break in on my meditations, what a wonderful secretary he would make, and was on the point of suggesting it when he took up the conversation at the point where we left off:

"I am awfully sorry about Vernall," he said; "but he is a difficult man to help. I like him immensely and should see a good deal more of him except that Julia does not care for him, and her father thinks that I ought not to see him at all. He thinks it bad for my work here to be at all connected with a man who takes his stand."

"I never heard of Vernall," I said. "What particular iniquity is he guilty of? Is he short in his accounts that your father-in-law thinks him objectionable?"

"O no; nothing of that sort," Fortune protested, rather shocked at the thought.

"But I should imagine that it was something as bad as that to erect against him a combination of the bishop and your wife and her father."

"No, no," Leslie insisted, obviously annoyed. "It is that he is so hasty. He insists on introducing all sorts of new things into the parish without waiting to get it ready."

"What is the special matter that has stirred up the present trouble?" I asked.

"Why, last Easter he introduced a silk chasuble at the celebration."

"But I supposed that you approved of chasubles," I said, rather surprised.

"Of course I do," Leslie took it up, rather irritated. "I quite approve of them in theory; and so does the bishop for that matter. He told me once that he hoped the day would come when vestments would be universally worn. He said that he did not expect to see that day, but he believed it would come."

"But," I objected, "I do not see how it can come unless someone does actually go ahead and introduce them. Why should you and the bishop object to Vernall's carrying out your desires?"

"It is the way he does it," Leslie answered. "He does not take time to prepare people, but rushes ahead. As the bishop said: 'Why could he not wait a little?' "

"And what particular tragedy resulted from his impatience?" I asked.

"Why the most annoying thing was that Mrs. Weston, who is wealthy and socially very important, went to the bishop and complained. The bishop naturally spoke to Vernall about it, but Vernall declined to give way. The upshot was that Mrs. Weston asked for a letter of transfer and came to St. Paul's. It is very embarassing for me. I have always been Vernall's friend. I do not want to encourage that sort of thing, but what can I do?"

"You might put on vestments yourself," I suggested, "and then the lady will be compelled to go elsewhere for consolation."

"You may think that it is amusing, but I do not find it so. My parish has received Mrs. Weston with open arms and I have to be nice to her. I don't like it; but Vernall brought it on himself by his unreasonableness."

"And what is Vernall's attitude now?" I asked. "Is he properly penitent now that it is too late?"

"Not he," Leslie answered. "He is not that sort. He goes on as though nothing had happened. In fact, I hear that he is now having a tabernacle made for his altar. I don't know what the bishop will say to that."

"But what does his parish say?" I questioned. "Have they followed Mrs. Weston in her revolt? Did she take a large delegation with her when she went to the bishop?"

"No," Leslie admitted. "The parish, so far as I know, rather stands by Vernall. In fact, I heard that his senior warden said that they would have no difficulty in making good what they lost in the way of money through Mrs. Weston's departure. Vernall is, on the whole, pretty popular at St. Mark's. But it is stupid to drive people like Mrs. Weston out. She really is an important woman. She is president of the Woman's Club of the city, and of the Community Service Commission, and is prominent in many ways. With a little precaution he might have held her."

"How long," I asked, "do you suppose it would have taken Vernall to have prepared her to tolerate vestments?"

"O, I fancy she would never have come to that point."

"Then you think that Vernall should have waited and that the rest of the parish, who had evidently got to that point, should have waited till she died?"

"O, I don't know," Leslie protested. "What is the good of all this catechising? Vernall has made a mistake from my point of view and I am sorry for him. So far as I am

concerned, that is all there is to it. My first duty is to my own parish, and I have to think of that."

"I am sorry if I seemed to you pushing or impertinent," I apologized; "it was only that I was interested in the situation."

"O, that's all right," Leslie calmed down. "It is only that when one is endeavoring to accomplish a work it is trying to be embarrassed by the rash and unconsidered action of others. I want vestments as much as Vernall does; but I am satisfied that I have no right to force them on an unprepared parish."

"But," I ventured to object, "it does not appear that Vernall's parish was unprepared. It was only one old lady who was unprepared. It was not a question of one man dictating to a parish which was unprepared to follow him, but of one lady dictating to a parish which was prepared."

"Perhaps so," Leslie replied, evidently tired of the subject. "In any case my embarassment is the same. You will admit that, won't you?"

"Certainly," I replied. "And I will also admit the quite secondary value of vestments in the life of a parish. I quite agree with you that people should be prepared. Your own practice," I went on, a little maliciously, "commends itself to me, if I rightly understand it. You want vestments at the eucharist, but you do not feel that you can put them in till you have prepared the way. And you are preparing the way by teaching. You are familiarizing your people with the Catholic doctrine of the eucharist. You are insisting on the real presence and you are guarding it by teaching fasting communion. You are bringing the younger members of your parish to the early communion. That process quite appeals to me, and I think that Vernall was

wrong if he put vestments in advance of teaching, or preparation, as you call it."

While I was going on Mrs. Fortune returned and stared at me as at one gone insane. "I do not see at all what you mean," she broke in as I paused. "Of course, Leslie teaches nothing of the sort. Imagine, Leslie, father's face, if you were to teach fasting communion. Of course," she went on, "Leslie and I fast, that is, for the early communion. Leslie is hardly strong enough to fast late with all he has to do. But it would be hopeless to try to teach it in this parish."

"Yes," Leslie took it up; "they are not yet prepared for that, but I hope with patience to lead them on."

I got up and threw away my cigar. "I think I will take a walk," I said; "I should like to see what your town looks like."

"Good; I will go along with you," Leslie offered.

The False Christs of Russia

By Clarence Augustus Manning, Ph.D.
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"AND Jesus answering them began to say, Take heed lest any man deceive you; For many shall come in my name, saying, I am Christ; and shall deceive many . . . And then if any man shall say to you, Lo, here is Christ; or, Lo, he is there; believe him not, for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect." (St. Mark XIII, 5-6, 21-22).

False Christs were a source of much trouble to the infant church but they soon passed with the hope of an immediate return of the ascended Christ and the long series of heretical teachers commenced, spreading false and novel doctrines but not claiming for themselves special superhuman rank. Since the fourteenth century, however, the Russian church has been confronted with a unique and dangerous development of this idea, which has flourished until several million people have been affected by the movement and are busily and devoutly engaged in worshiping one of their fellow men who has assumed the rank and title of Christ.

These leaders were and are in most cases sincere believers in their own supernatural calling and their followers believe that they are gifted with divine attributes. We cannot consider them deliberate imposters, because the worldly gains would never compensate for the sufferings and privations which they were compelled to undergo at the hands of the imperial government. Many were sent to

Siberia and others were placed in insane asylums as religious maniacs but no one ventured to argue for the incarceration of their countless followers who were equally involved in the apostasy. They worshiped their leaders and if one died or was clearly convicted of error, they immediately started out in search of another man to take the place of their fallen idol.

The origin of these false Christs is probably to be found in the ancient paganism and comes perhaps from the same ultimate source as the deification of the Roman emperors, from some of the strange cults of Asia Minor which reach back into the misty past far back of recorded or mythical history.

If such teachers can be brought into connection with the ancient paganism, why do they concern the Christian church any more than the belief in lucky days or similar superstitions? The answer to this question is simple. By a strange mixture of literalism and unbelief, the followers of these doctrines have claimed to discover in the New Testament a long series of passages justifying their position. These again rest on a more or less consistent denial of the bodily resurrection of Christ and of His mediatorial work in heaven. They are also closely bound up with the native Russian forms of evangelical Christianity and with attempts to gain for those who have abandoned the sacraments of the church that communion with God which they have spurned in the holy eucharist.

Among the texts on which these sectarians lay great stress is St. Matthew II, 4 "And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born." In both the Greek and Russian texts of the New Testament, the

verb here is in the present tense. This they translate with its full force and read accordingly "where Christ is being born." They declare then that this can make sense only if we assume that there was more than one Christ and if this is so, the succession of Christs has never died out from that time. Following this line of reasoning, some go so far as to assert that the Christ, the Son of the Blessed Virgin, was sacrificed at the time of His circumcision and that the historical Jesus, the subject of the Gospel narrative, was a spiritual son of Mary, i.e. a son of St. Joseph whom Mary had converted to belief in her dead Son and who had thereby become a second Christ. This solution should satisfy those who seek to separate the historical Jesus from the Christ, the second Person of the blessed Trinity but it seems strange to think of such an involved theory being created by the minds of the Russian peasants. Others hold that both children were incarnations of the Christ, a Spirit which could not die.

A similar theory is derived from many passages of the epistles of St. Paul. Thus in Galations II, 20, the Apostle writes "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." This and the countless other mystical passages in which St. Paul speaks of his union with Christ are all taken literally and serve as so many more proofs of the reincarnation of Christ in mortal men.

These theories are carried out again to their logical conclusion. St. John (XIV, 10) quotes the words of Christ "But the Father that dwelleth in me, he doeth the works." This is proof that God the Father dwells in the Christs and if so, He cannot be in heaven. Consequently we find groups of people preaching the emptiness of heaven, since God is existent only in the human race and especially

in the Christs. Literal treatment of the New Testament has only one step further but this we must refer to later.

Despite this close attention to the text of the Bible, these sectarians differ from it in one important characteristic. The apostles, especially St. Paul, emphasize the way in which the human being is swallowed up in the divine, so that it is Christ which liveth in man. The Russian leaders invert this statement and the human so swallows the divine in their Christs that they often lose all touch with moral standards and give way to the most degenerate debaucheries, utilizing for this purpose the divine attributes which they have assumed.

Thus a peasant of the middle of the nineteenth century, Vasily Radayev, whose teaching bore an undoubted erotic tinge, declared that any immoral acts committed by a God or a Christ like himself were so superior to the most virtuous acts of man that they were not even to be criticized. His flagrant cynicism was so unconcealed that he has been called a paranoiac but he hardly surpassed Alexis Shchetinin at the opening of the twentieth century, who taught both in South Russia and also in Petrograd that the deeper a soul was submerged in sin, the higher it could rise. He too used his position as Christ to preach and practice excesses of all kinds, until he was finally repudiated by his undeceived followers, who came to realize the value of their leader's sanctity.

Closely connected again with these false Christs are the Bogoroditsas or Mothers of God. These women are a combination of the blessed Virgin and mother earth and show again the strange fusion of biblical and pagan conceptions that run through this remarkable movement. They are not the mothers of the Christs,—far from that, they are

usually young and beautiful and in many of the ships as the gatherings of these people are called, willingness and ability to lead in sacred orgies are apparently the main prerequisites for the position. Even darker stories are told of them and rites in which cannibalism and infanticide are practiced in the name of communion with deity; but these, if they have really occurred, are necessarily exceptions and should be stressed as regular practices of these groups on the very border of Christianity.

Many of these groups, which have been formed among the nobles as well as the peasants, achieve their union with God through sacred tenses similar to those of the Mohammedan dervishes. Dancing, jumping, whirling, all devices to produce ecstacy are practiced; and the more incoherent the words of the prophet who is to expound the will of God at the conclusion of such a seance, the more certainly do the worshipers consider it to be the message of the Holy Spirit.

In such a way they pass through the mysterious death and burial with Christ, the time when their senses are completely swept away and on their return to normal consciousness and existence, they are the new man mentioned again and again in the New Testament. They have passed the gates of death and death has no more dominion over them, and they are at liberty to indulge themselves in any way that they desire.

The Bible to which they have hitherto held is immediately antiquated, for they have passed through the last experiences described in it and they are freed from the rule of the letter. As one of these leaders, Kondraty Malevanny expressed it, the Bible is a guidebook to salvation but when one has found it and laid hold upon it, a guidebook is no more necessary.

These risen men soon came into conflict with the government of the tsar. Since they had been freed from all restraints, they were no longer in need of government. Payment of taxes, military or jury service, fulfillment of even the smallest civil duty was absolutely refused; and when the Dukhobors were brought to Canada about 1900, they discovered that the government of Canada because of its insistence that they perform certain duties was as barbaric and as unchristian as the government of the tsar from which they had fled. Certain of the Dukhobors in the course of time abandoned this extreme position and were willing to become regular citizens of Canada but not all reached this stage of toleration. Similar sectarians in the United States furnished no small percentage of the conscientious objectors during the late war.

In a word this movement, strange as it may seem has expressed certain characteristics of the Russian people. In its anti-governmental policy it has fused with the teachings of Tolstoy, who represented admirably certain sides of the Russian sectarian character, although he did not accept all of the doctrines as to the Christs. Yet he was in close touch with the Dukhobors and approved their program, even if he did not show active sympathy for the method by which they arrived at it. This union with the great writer benefited the sectarians and widened their influence, until it is hardly an exaggeration to say that the widespread development of Christian pacifism owes perhaps as much to this Russian source as it does to a direct and independent study of the New Testament. It is surely one of the ironies of fate that the latest developments of Western civilization are able to meet with sympathy conceptions developed in the east centuries ago and handed down by such fantastic methods.

But let us turn to some of the Christs, for we shall find them often of great personal interest. One appeared in the days of Dimitry Donskoy at the end of the fourteenth century. The memory of another lives in popular legend in connection with the dread Ivan the Terrible (1530-1584). Ivan Emelyanov had appeared before the blood-thirsty monarch and had declared to him:

"I am not Vanka, Ivan, nor the Forerunner (John the Baptist)

But I am Christ, the Saviour, the Son of God."

And it was fabled that the tsar had recognized him as such.

The present movement took definite shape under Daniel Filippovich toward the end of the seventeenth century. According to the modest tradition of his followers, Daniel bewailed the destruction of Christianity resulting from the apostasy of Rome and Jerusalem and the submission of Nikon to Antichrist and he threw all books of Orthodox and Old Believers alike into the Volga, because the human race needed the living book of the Holy Spirit. His piety found favor with God Who promised to come down in person and become incarnate on the earth. He did this literally and on Mount Gorodina in the district of Starodub in western Russia, the Lord God of Sabaoth descended from heaven in a fiery chariot and entered Daniel. For thirty years the god was persecuted by Nikon and finally was captured near Nizhny Novgorod by the local bishop Makary, who imprisoned him in a monastery. Darkness covered the whole land until he was released. Later at Kostroma he delivered to his followers twelve commandments, beginning: "I am that God who spake to the prophets and I came down to earth to save the human race. Seek no other God.

2. There is no other doctrine than mine. Seek not for any." The commandments are chiefly ethical and ascetic. The 9th may be worth quoting: "Do not steal. If anyone steals even a kopeck, at the last judgment, it will be placed upon his head and he will not receive pardon, until it melts in the fire." Later on Daniel returned to heaven but not until he had chosen his successor.

This was Ivan Suslov, who was accepted as God the Son by his followers. He collected twelve apostles and began to preach. Tsar Alexis and Nikon killed him but he rose on the third day. He was again put to death and again rose. The third time he was flayed as well but one of his followers threw a sheet over the body and when the god rose the third time, this formed his skin. Discouraged by the impossibility of harming this divine teacher and at the request of the tsar who wished the holy man's prayers at the time of the birth of Peter, Nikon released Suslov. As a sign of his humility Ivan left his body on the earth when he returned to heaven to join his father.

It will be seen at once that we have here in many cases a mere imitation of the gospel story with its miraculous elements magnified to show the rationalistic temper of the sect. It would seem that such extravagant claims would defeat their own ends, but the Christs steadily attracted followers and from that time on they have maintained an uninterrupted succession until the present time.

Not that the succession is undisputed. Again and again rival claimants appear, and this led to a serious split towards the end of the nineteenth century at the time of the rise of the New Israel as distinct from the Old Israel which was so attached to the nineteenth Christ, Parfenty Petrovich Katasonov, that it hesitated about naming his successor.

The twenty-first- Christ, Vasily Semenovich Lubkov, succeeded to this post in 1894. He was born in 1869 in Voronezh and at the age of 17, he was convinced that he was a special incarnation of Christ. Accordingly he returned home and said to his astonished parents, "I have been raised by God and cannot be called your son and you are not my father and mother, for my Father is in me and I in him." His earthly father immediately put his son out of the house but his mother believed in him, and henceforth ceased to attend any Orthodox services or to receive communion, even on her death-bed. He was soon imprisoned and was forced to remain in exile and hiding until 1905, when the revolution gave him liberty to appear openly before his followers. Before that, he had been obliged to content himself with epistles signed, "The Son of the Free Ether."

Lubkov has striven to remove from his groups many of the excesses which prevail elsewhere. Perhaps, however, we may regard his reforms in the sphere of morality rather sceptically, because in 1905 he used the revolution as an opportunity to unite all of the spiritual brothers and sisters in their form of matrimony, breaking up all marriages which any of them had previously solemnized with the Orthodox. This general divorce was received with approbation by the sect, because attendance on their meetings had in most cases alienated husband and wife, where only one was a member of Israel, and had encouraged the formation of new and holier (?) attachments.

The question of succession has, as we have intimated, been one of the difficult problems for these sectarians to solve. It has usually been settled in a council at which all the local Christs appear and each hopes that his followers will be sufficiently strong to declare him the chief Christ of

the entire sect. Many Russian authors have declared that these people are the purest type of Russian democrats. If we are to accept their statements literally, these attempts to select a god out of the great mass of applicants would seem to be the most extreme form of democracy known to the world.

Mere deity, however, does not always satisfy these ambitious leaders. One of them, Kondraty Selivanov, God of Gods and the Lord God of Sabaoth, added to his titles that of Emperor of Russia, claiming to be Peter III, the husband of Catherine the Great, although he never made any serious attempt to enforce his claims,—unlike Pugachev, a lay aspirant for the same office. Selivanov was a pious and earnest member of the Khlysty, the most general name for the Christ sects, and was shocked by the general immorality which prevailed in many of their ships. He therefore ordered that all should become eunuchs and his followers form the sect of the Skoptsy, which have never become very numerous.

He declared that the Empress Elizabeth Petrovna (1741-1760) had become weary of the pomps and vanities of the court and had gone on a pilgrimage under the name of Akulina Ivanovna. One day she bowed to the altar and the Holy Spirit gave her a child who was brought up in Germany as Peter. He became tsar but his purity displeased his wife and he was compelled to flee to escape death. He promised later to return in power with both his royal and divine dignities.

Selivanov returned from exile in Siberia during the reign of Paul and is said to have had an interview with him, declaring that he would not recognize his son until he accepted his father's teaching. The rest of his life he spent,

partly in an insane asylum and partly in monasteries where he was kindly treated by the orders of Alexander I, who was much impressed by his personality. He died in 1832 but his followers do not believe it and think that he is hidden to the east of Irkutsk, whence he will some day return in triumph. Selivanov has then won for himself this implicit immortality which is shared by King Arthur and Frederick Barbarossa. Will some such leader hereafter endeavor to pose as Nicholas II? Such is the fate of most murdered Russian rulers.

Of all these sects the Dukhobors are the most purely mystical and least of all transgress the bounds of normal life, but it is among them that the final stages of the Christ are evolved. A divine dynasty has been established and has held control for over a century on the basis of St. John I, 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." On this and similar texts, the claim has been put forth that the real God can only be seen by His son and so the family of Ilarion Pobyrokhin, a merchant of Tambov at the end of the eighteenth century, has become a family of hereditary Christs. For a long while to prevent the divine offspring from being drafted into the Russian army, they were illegitimatized and hence the family names differ. Some of the family have been capable and others worthless but they have held their position, while the Dukhobors moved from South Russia to the Caucausus and from there to Canada and a son of the present ruler still retains his position among those who remained in Russia.

The greatest of these rulers was Lukerya Vasilevna Kalmykova, who ruled from 1846 to 1886. At her death the succession was disputed. She left no children and her

brother tried to get control of the property of the sect. One of the younger leaders Peter Verigin, claimed to be the illegitimate son of Peter Kalmylov, husband of Lukeria. His claim was allowed by most of the sect but the matter was taken to court, although appeal to secular tribunals was forbidden by the fundamental principles of Dukhoborism. It was as a result of these contests that the feuds broke out which attracted governmental attention to the Dukhobors and led to those repressive measures which compelled them to emigrate in 1899 to 1900, the money for which was furnished by Leo Tolstoy.

If it be thought that the introduction of education and of Protestantism will put an end to these vagaries, the following example may be of interest. Kondraty Malevanny, a landowner of Kiev, was converted in 1884 to Stundo-Baptism, the most European of all Russian religious movements, since it is partially directed by Baptist missionaries from the training schools of Germany and also owed its inception to the Mennonite colonies of South Russia. Malevanny began to study the Bible independently and soon began to criticize the Baptist position so sharply that they expelled him from their assemblies. He continued to pray and hold services with a few followers in his own home and in October, 1890 he organized a new sect. His teachings were so persuasive that he was acclaimed as Christ. Measures were taken against him by the government and in September, 1893, he was sent to the insane asylum at Kazan.

It is a commonplace among followers of the Russian sects that they represent a search for spiritual freedom and that only those who halt in their quest can remain members of a loose organization modelled after the Protestant pattern. The man who leaves the Orthodox church to find

a freedom which he cannot find in an historic church will pass on, if he is sincerely anxious to reach his goal, spurning as well all such compromises as the Baptist, until he reach the fullness of the stature of a mature man in the spiritual understanding of the God-man, and will worship God in all places of His dominion, even in man.

This is a more spiritual goal than that set by some of the earlier Christs and avoids the monstrosities and abnormalities which have been at times so prominent a part of the Christ sects but it also is dependent upon reason but reason applied in the way in which we have seen it in so many texts. The sectarians do not fear enlightenment — rather on the contrary they seek it and up to the present they have shown a far higher rate of literacy than have the Orthodox.

At the same time it was precisely the more spiritual and sincere among these sectarians who have shown the greatest opposition to the fulfilling of their civil functions. The ignorant Christ would very often not demand the abstention of his followers from all civil duties, because he had more worldly and natural conceptions; but with the higher and more spiritual, the mysterious death and resurrection frees a man not from restrictions against sin but from obedience to the state.

This is by no means the least tragedy connected with the Russian sectarians, and it is also the most dangerous point for the rest of the world, dangerous in two ways. The world is fortunate that none of these Christs have ever developed the dream of sovereignty over any large portion of the world, because inherent in the conception as dreamed by Selivanov and his comrades was a frenzy of fanaticism to be paralleled only by certain classes of Mohammedan dervishes. This frenzy might strike even those who believe in

non-resistance . As a matter of fact one of the sects of Old Believers, the Non-Prayers, do reject military service because they think that Christians should not fight to help unbelievers, i.e. all who are not with them. The Dukhobors also in one of their periods of pacifism were subjected to a veritable reign of terror at the hands of their own leaders. But these are isolated exceptions. It is however, possible that a Christ would order his followers to take up arms, because the order of God could annul any of His commandments which He had previously given and bloodshed could be commanded as well as impurity of the most revolting forms. So far the chief bar to this has been the mediocre character of most of the Christs and the erotic direction in which their thoughts wandered, unless indeed we assume, as has been stated, that Rasputin himself belonged to this weird movement.

The more dangerous and the more important aspect for the rest of the Christian world is this same pacifistic tendency, which has won the support of Tolstoy and through him has reached Western Europe and America. It certainly seems unkind to censure much of the high idealism that has been so much displayed recently and during the war but many of the conceptions as the comparison of heroic acts or sacrifices to the one sacrifice on Calvary are rather Russian and sectarian than Christian. In this line it has been a commonplace for years that Russia like Christ would sacrifice herself for the world and many of her people have tried and are still trying to reconcile this with her present troubles and it has paralyzed their actions on occasions when more firmness might have assisted materially in the solution of her difficulties.

As a matter of fact, the problem of the Christ sects is

clear. It is the need of authority, the necessity for a recognition of the whole doctrine of the historic church, and for the power and activity of the ascended Christ. Wherever the Carpenter of Nazareth because of His humble, peasant character is preferred to the Son of God, there the danger-line has been crossed; the authority of the church has been destroyed and man seeks for a substitute. Those who care little for Christ find it elsewhere and Russian interpretations of Karl Marx are similar in method to the sectarians of the Bible. Those who desire to preserve the life of Christ and at the same time preserve a modern presentation have been led by mysticism to the idea of the succession of Christs and the God-man in which in one form or another man worships the God that is in himself, only to forget his Maker and fall down before his own person as the sovereign lord of the universe. Neither education nor European civilization can touch this idea. It can only be combatted by calling the wanderers back to that from which they started and by showing to them that the only real spiritual liberty worthy of the name is to be found in faithful obedience to the one, holy, Catholic, and apostolic church.

The Church and Social Problems, III

By Clinton Rogers Woodruff

SERVICE, service to man is the keynote of the social service movement, which is really as old as the Christian Church. Jesus Christ came to disclose to men the principles and eternal truth of the fatherhood of God and the brotherhood of men; to show to men the way to their Father; but He came to do very much more, and while on earth He constantly occupied Himself with those things which had to do with the amelioration of human suffering and the uplifting of human society. When the first disciple, imprisoned and discouraged, sent to inquire whether He were indeed the Christ, He did not reply by reminding him that He Himself had seen the Spirit of God descending in bodily shape upon Him, that he had heard a voice from the clouds saying "This is my beloved Son in whom I am well pleased," but He sent back the answer: "Go and show John these things which ye do see and hear; the blind receive their sight and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised, and the poor have the gospel preached unto them." His few years of life on earth were constantly occupied in work for the help of his fellowmen. St. John had told the publican his duty as an officer of the civil government; he had told the soldier what he should do as an employee of the state; Jesus did more, He told the rich young ruler, who from his youth up had obeyed the existing civil and social law and lived in accordance with its precepts, what he must do to be perfect, and that command involved action not apparently of a spiritual but of a social nature.

And if His church is indeed organized to do His work, that church unless it is utterly faithless to and forgetful of her purposes must not only teach the individual to realize his personal relation to God, and his personal duty towards the man who stands next him, but his duty as a member of the society in which he lives.[1] How is the Church to do this asks Senator Gardner in the pamphlet to which I have just referred. First, she must cultivate the wish to help all men and in every way, and convince men that she really means it. The Church must study and learn how to help.

In this connection it may be interesting to quote the resolution which Mr. Gardner introduced and which General Convention (I think it was that of 1916, or was it 1913?) passed. It reads as follows:

WHEREAS, The moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained and that all conduct of industry should emphasize the search for such higher and more human forms of organization as will genuinely elicit the personal definite stake in the system of production to which the worker's life is given; and

WHEREAS, Injustice and disproportionate inequality as well as misunderstanding, prejudice, and mutual distrust as between employer and employee are widespread in our social and industrial life today:

Therefore, Be It Resolved, The House of Bishops concurring, that we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice, and that it demands the achievement of a social order in which the social

[1] See address of Hon. Rathbone Gardner, "Social Righteousness and the Power of the Church to Proclaim," Christian Social Union Publication, No. 35, 1897.

cause of poverty and the gross human waste of the present order shall be eliminated, and in which every member shall have a just return for what he produces, a free opportunity for self-development, and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the efforts of men and women who in the spirit of Christ put the common welfare above private gain, the Church calls upon every communicant, clerical and lay, seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy, and just dealing, that the ideal of a thoroughgoing democracy may be fully realized in our land.

In these resolutions, as I have pointed out on numerous occasions, we have one of those concise statements of fundamental principles that spring out of profound conviction and represent a milestone on the path of progress. They embody a social gospel that our priests should preach on every suitable occasion and which our social service departments—general, provincial and diocesan—should make the basis of their work. On analysis they will be found to be sufficiently broad and comprehensive to cover all practicable propaganda work. "The highest possible living standards" —how far reaching in its significance! How much it involves! If the church could but establish them forthwith, how far we would have progressed! It involves housing, city planning, child welfare, insurance (old age, sickness, accident), and all the lengthening list of welfare activities to which fortunately so much attention is being given, and especially by church agencies.

To return to our main argument: the church must teach that Christianity is not a state of mind, but a life. The clergy in addressing their parishioners must not allow them to rest under the delusion that by leading a blameless personal life, by being assiduous in their attendance upon the services of the church, by refraining from wronging other men, they are doing their *whole* duty as the followers of Jesus Christ; they must teach them that it is only by action, action following the example of their divine Master, action along the lines of bettering the condition and broadening the lives of every child of God who lives on earth today, by the methods by which today this work must be done, that they can hope to receive the commendation "Well done," which will secure to them a life of happiness in the world to come.

In commenting on the recent report on the steel strike issued by the Interchurch Federation, *The Outlook* had this to say:

It has always been easy for the Church to persuade itself that it is exceptionally well fitted to assume the judge's robe; but experience has repeatedly shown that when the Church has attempted to do this it has brought injury not only upon itself but upon the cause for which it exists. It has failed when it has attempted to exercise the judicial function even in the field that would seem to be peculiarly its own—the field of faith and moral conduct. It failed when it had behind it the power of the state—whether it was a Roman Catholic state in Europe or a Puritan state in America. It failed because it is not the business of the members of the Church as such to judge their fellowmen. This the Church might have learned from its Master. "And one of the company said unto him, 'Master, speak to my brother, that he divide the inheritance with me.' And he said unto him, 'Man, who made me a judge or a divider over you?' " When the Church assumes the judgeship, it attempts a function which its Master himself disclaimed.

In a case like that of the steel strike, the Church, in attempting to judge, is starting to do something it has no power to complete. It has no power

to summon or swear witnesses or to compel answers. The evidence it gathers is only such as those will accept who will to believe it. It cannot provide means for the cross-examination of witnesses except as means are voluntarily provided by those whom it purports to try. It has no power to enforce its decision and no right to expect that its decision will be accepted as just. It has no ground even for its assumption of the role of judge except its belief in its own impartiality and its own motives—an assumption that is perilously near to self-righteousness.

The late Dr. Amory H. Bradford illustrated this idea in a somewhat different way.[2] He related that one of the Swamis, who was in the United States in 1897, acknowledged to him that there are immoralities and vices connected with the temple worship in India; but he added: "The temple worship is one thing and religious teaching is another thing." "That is precisely my point," replied Dr. Bradford, "Jesus identified religion and life. A man may hold all the creeds, but he might better hold none, if he is envious, cruel or impure. An orthodox creed is the condemnation, not the salvation, of a bad man. If worship is one thing and conduct another, all the animal tendencies will befoul action; if worship and ethics are bound together as the roots and branches of a tree, religion will always bear fruit in righteous character."

Christianity's superiority to other religions, he continued to point out, is manifest in what it does for the temporal life of man. The difference between the people of Japan, China, India, Africa, and the semi-Christian nations is sometimes ascribed to the influence of physical environment. Climate counts for much. Sustained effort in the tropics is difficult. Indolence and vice seem to be peculiar to sunny lands. Large parts of China, Japan and Africa, where the

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barbarism is densest, have about the climate of New England. Why should not the people of the island of Yeso in Japan, or northern China, or South Africa, be as advanced as the English and the Germans? Some of them live in the sight of glorious mountains and swift rivers; they are located where they would be civilized if physical environment could civilize, but they have made no progress in a thousand years.

Those nations which have felt the impulse of Christianity are progressive, but those without Christianity are stationary. Swami Saradanda told Dr. Bradford that "the doctrine of evolution and most of the modern phiolsophy were known in India twenty-five hundred years ago. But they did nothing for the people."

There is a growing consensus of opinion among thoughtful students in regard to the functions of the church, even among those who are distinctly Protestant in their theology and in their general attitude. For instance, the late Prof. Charles R. Henderson, formerly of the University of Chicago, once a Baptist minister, in his most instructive volume on "The Church and Social Service" said:

> Let us carefully discriminate. We are not inquiring at this point what is the duty of the church as an association. It may well be that it has no call to enter into the strife of partisans, to pronounce upon the qualifications of candidates for office, to criticise authoritatively the conduct of officials, to pass resolutions favoring particular policies or measures. The church has no fitness, no organs for such tasks. It is almost certain to blunder if it attempts to go into this field. Nor do we here assert that ministers should hold office or conduct movements for amelioration and reform which demand legal knowledge, skill in debates, and information about officials and their duties. We may be inclined to think them too emotional and inexperienced for such work. We may think of the peril to their reputation and usefulness in being mixed up in the conflicts of litiga-

tion. We may have good reason to anticipate neglect of their higher duties. The minister is, we deny not, a citizen and a man before he is a parson, and he cannot be refused the rights of a citizen. There are, perhaps, situations so desperate, when no other can be found brave enough, when a pastor may risk the danger and sacrifice much for a great and imperiled cause. But, generally, better instruments can be found for such reform movements. The church and its ministry can and ought to help create in the minds of citizens such a definite sense of obligation as will secure and support not only leaders of ameliorative effort but a substantial and intelligent support everywhere by men and women.

Here we return to the principle advocated throughout this volume, that the church and ministry must provide for education of the moral sense in the actual and concrete problems of life. The church is not the only school of political and administrative morality, but it is one of the most important because it alone can effectively set in motion the forces of religion and it is independent of party and faction. Any minister who attempts to lead a fight with vice without first securing the cooperation of brave and wise business men will spend his strength in vain. General Grant did not win his great battles by flourishing his sword and shouting on the firing line, but by animating the whole army with his spirit and working out the idea of the campaign. It is better for a minister to educate and inspire a thousand men and women than to try to do the work of a thousand men and women. It should not be difficult for the church to set apart, consecrate, dedicate certain of its members to the Ministry of Political Action—men of sound sense, energy, public spirit, business and legal training, acquaintance with men and affairs. The church need not be responsible for all their opinions and measures; indeed, men of different parties may be chosen, if they are at once conscientious and careful students.

This brings to mind an illustration which the Rt. Rev. Suffragan Bishop of South Dakota (Dr. Remington) used in a recent issue of *The Spirit of Missions.* Bishop Remington said:

When one of the greatest preachers and leaders in the Church failed to make good because he did not have a plan, because he could not suggest a

programme, what is going to become of the rest of us who are so much less gifted? Phillips Brooks once stated that he could reform the city of Boston if five hundred of the leading men of the city would agree to give themselves to the job. Without invidious comparisons, Dr. Brooks had taken over quite a large order. The men volunteered and Dr. Brooks had to acknowledge, with some regret, that he had no plan and the attempt was given up.

In these views of Dr. Henderson and the illustration of the Bishop, we have the ideas of definite service on the part of clergy and laity clearly set forth—the former to inspire, to lead men to devote themselves to civic, political and social work; the laity to devote themselves to a ministry of social, political, civic action.

The other view to which I referred is that of Dr. Edward T. Devine, one of the editors of *The Survey* and at one time Secretary of the New York Society of Organizd Charity, a communicant of the Methodist Episcopal church. He answers the question "How is the church to meet the new and larger social responsibilities?" in this way:

The broadest and most complete answer may be put in a word, that the church must come to a better understanding—a sympathetic, cooperative, mutually advantageous understanding—with a great variety of secular agencies: first of all with those departments of government, and especially of the local municipal administration, which are more directly concerned with social welfare, such as the police department, the health department, the charities department and the public schools; second, with the trade unions and other labor organizations; third, with the philanthropic and charitable societies and agencies conducted on a non-sectarian basis but working in one way or another for the improvement of conditions and the relief of distress; fourth, with various bodies, official and unofficial, whose primary purpose it is to make authoritative investigations of industrial and social problems.

Secular agencies—municipal departments, labor organizations, charit-

able societies, investigating commissions and foundations—are here in our midst, live, vital, effective forces available for one or another part of the large social program in which the churches are interested and which so many have recently outlined. Ignored, opposed, unjustly or unduly criticised, hampered by a failure of cooperation on the part of the churches, they will fail to some extent of achieving their own best ends and they will be a thorn in the side of the churches. Understood, encouraged, criticized sympathetically and constructively when the occasion arises, defended when they should be defended, and inspired by the leavening and purifying and conserving influences of religion, they will become great factors in the successful carrying out of the social program. They need the churches for the more complete accomplishment of their own objects, and the churches need them as the most economical and sensible and effective way of accomplishing this part of their own object.

Mostly by way of illustration and general discussion, I have sought to develop the fundamental principles underlying the Christian's attitude toward social problems. Their application or non-application, however, has created a degree of criticism that next calls for attention in order that we may understand, in a degree at least, what is expected of Churchmen in social work by her own zealous members and by those without the fold.[3]

[3] For a further consideration of what can and should be done by parishes and by individuals, whether clergy or laymen, see "The Clergy and Social Service," the Very Rev. W. Moore Ede, D.D.; "The Best Way to Bring the Influence of the Christian to Bear Upon Social Questions," a paper read at the Manchester Diocesan Conference, October 14, 1904, T. C. Horsfall; "The Social Duty of the Parish Priest," the Rev. William D. Maxon, D.D.; Christian Social Union Publications, No. 54, 1898; "What One Parish is Doing for Social Reform," Rev. John P. Peters, D. D., Christian Social Union Publications, No. 27, 1896; "The Duty of the Christian Minister in Relation to Social Problems," Christian Social Union Publications, No. 51, 1898; "The Clergy in Social Activities," editorial in *The Living Church,* October 16, 1909; "A Reasonable Social Policy for Christian People," Charles R. Henderson, 1909.

St. Lucy for December

MINNA CAROLINE SMITH

SPIRITS of just women made perfect interest more than psychical research findings. These invisible women whom we honor on our lesser holy days (tabulated in the "Treasury of Devotion") grow more real to us, in these latter days, as helpful living beings, not merely legendary creatures of artistic and cultural value.

"Santa Lucia" is more or less familiar in art, where she is always represented with palms of victory, often with candles as the "Light-bringer" according to the etymology of her name, more rarely actually carrying her eyes, because her legend says that she plucked out her beautiful eyes, because they were too much praised by her chief admirer!

St. Lucy's Day is December 13, the first of the winter Ember Days, although she is not (as yet) mentioned by name in the Prayer Book. Her human story is not unlike that of several of the very early martyrs of the faith of whom we know few facts;—unlike the latter Teresa of many books, unlike St. Jeanne d'Arc, the only saint, the only historical character indeed to whom it was given to tell all of her own personal story on the witness-stand.

St. Lucy lived in Sicily with her rich widowed mother, a Greek lady named Eutychia, who brought her up as a Christian. They were devoted to St. Agatha who had been martyred half a century before in Sicily. Eutychia, not knowing that her daughter had secretly vowed to live and die a virgin of the Lord, promised a young nobleman the hand of the very young girl. Lucy resisted, her mother fell ill; Lucy persuaded Eutychia to make a pilgrimage to St. Agatha's shrine, where their prayers were rewarded by Eutychia's restoration to health. She then encouraged her child in her vows, but the young nobleman denounced Lucy

to the pagan governor as a Christian. After much suffering she was put to death by torture of fire about the year 304. There are only two or three churches named for St. Lucy in England. Are there any in the United States?

BOOK REVIEWS

The Joke About Housing. By Charles Harris Whittaker. Marshall Jones Company, Boston.

Where we once tingled with joy over the picture of the cabin in the forest, of the rude "home," the family "fireside," the welcoming "hearth-fire," the sheltering "rooftree," we are now content to dismiss the picture from our minds and talk heartlessly about "housing." Is this not profoundly significant and a deep reproach? It is everywhere recognized as one of our many serious problems. The "joke" is that we have steadily progressed (?) from large and roomy houses to smaller and smaller houses and to microscopic apartment-cliff-dwellings, and the end would be logically that we have no houses at all, except perhaps a Ford car. The war revealed the fact of a shocking lack of houses for the people; and it was obvious that workers could not be efficient without good houses.

Mr. Whittaker is a single taxer, and presents the idea of the single tax very cogently. So long as we allow the individual to appropriate the community-created increment, generally not even taxing him on it, we give him that with which he increases rent. He has capitalized that which the people produced and should have. It is a problem of land control. "Let us once establish the principle of taxing the land on its economic value, that is its value for use, and correspondingly decrease the taxes on improvements, and there will be such a competition on the part of land for use that our entire situation will be changed." Of course there is quite as much land extant as when God created the earth and pronounced it to be very good. In fact, there is more, for there is "made" land. And the population is not unduly large, pace Malthus. High wages do not settle matters for the worker, for it comes back to him in ever increasing rents. It is a vicious circle; Mr. Whittaker describes our civilization as a pyramiding process. The battle is between the producer and the non-producer. Only one of these forces can survive. Of course no one but God produced the land.

What shall we do about it? First study the whole industrial system, without fear and without prejudice: (The Inter-Church Movement did, didn't it?). Put life values first as the blessed Christ did. Then work out some principle of communal ownership of land, under which system all additions to land values revert to the community and constitute a source of revenue. This is the Letchworth idea of the Garden City, and it is interesting to note that a second Letchworth is now in process of creation, also in England. He says much that is good about what has been done in England about housing. The book is well arranged, simply and frankly written, with several appendices, and, as so often, with no index. The sovereign American people have got to face the question more seriously than they have done heretofore. This book points the way at least.

ALBERT FARR.

The Resurrection of Christ; an Examination of the Apostolic Belief and Its Significance for the Christian Faith. By John M. Shaw. Edinburgh, Clark. 1920. pp. viii+215. $3.25.

This is an expanded reprint of the author's article on the same subject in Hastings' *Dictionary of the Apostolic Church.* Those who have read that article will not need to hear it commended. It is a valuable and important book. After showing the vital place of the doctrine of the resurrection in the Apostolic Church, Professor Shaw deals at length with the evidence for the fact, the nature of the resurrection-body, the significance of the fact in the early church, and, finally, with attempts to explain the fact away. The treatment is clear and forcible. Bibliographies accompany each division of the subject.

Professor Shaw occupies a chair in a Presbyterian seminary. We hope that in all our own seminaries this great central doctrine of the Christian faith is treated with the same common sense and honesty. No doubt Presbyterians are occasionally blessed as we are: they have their ministers who deny the fundamental facts of the creed they publicly recite—a form of moral obliquity which is generally combined with a sort of Teutonic muddle-headedness, a naive credulity of unbelief. H. K. P.

The Cultus of the Sacramental Presence in the Eucharist and in the Reserved Sacrament. By Alfred D. Kelly, S.S.M. London: S. P. C. K., 1920. Pp. vii+146. Six shillings.

This surprising little book grew out of a triangular controversial corre-

spondence between Father Kelly, Father Baverstock and an unnamed third person. It has to do with the controversy between two groups in Anglo-Catholicism—those who condemn and those who approve devotions to our Lord in the reserved sacrament. It is hardly necessary to say that Father Baverstock belongs to the second group.

The first one hundred and thirty pages deal with the doctrine of the real presence, the arguments for the cultus of the Blessed Sacrament, and with unsatisfactory and invalid objections to it. The few remaining pages are devoted to what Father Kelly believes a "final and valid objection" to the cultus of the *reserved* sacrament, namely, that it "impairs the balance of worship."

Father Kelly agrees with all Catholics in firmly believing in the doctrine of the real presence, objective, adorable. He makes adoration of Jesus present a necessary part of eucharistic worship. He admits that the presence remains in the sacrament reserved. But any cultus, any systematized devotion to our Lord in the tabernacle he condemns. Why? On the ground of a theory, for which he gives no word of authority, that the presence in the tabernacle is the presence of a *"passive"* Christ, as distinguished from the presence of an "active" Christ in the mass itself. This is the surprising feature of the book. There is no shred of "catholic consent" for any theory of two different kinds of presence in the Blessed Sacrament, one during the few moments between the consecration and the consumption, and another in the Blessed Sacrament reserved. And yet Father Kelly has the courage to fault the millions who through centuries have thus approached our Lord, simply on the ground of this highly speculative theory. It would be interesting to know why he thinks Jesus any more "passive" in the tabernacle than on the mensa. Of course in a sense He is passive in both cases—as He was in the hands of Pilate. But those who kneel before the tabernacle with faith and love and humility find Him *active,* with a blessed and divine activity. They find Him answering their prayers, helping them to fight temptation, drawing them to frequent communion. Why does Father Kelly hold this remarkable theory, on which he bases his criticism? Does he find bad results in those who practice the condemned devotion? On page 144 he says: "We may admit that there is no outward evidence that users of the cultus suffer in any way from the disturbance in the true balance of worship which it seems to involve." Could anything be more perverse or bewildering;

H. K. P.

The Faith of the New Testament. By the Rev. Alexander Nairne, D.D. Longmans, Green & Co., New York, 1920.

We like this book and commend it to our readers. This does not, of course, mean that we agree with every opinion expressed or conclusion reached. We differ decidedly on some points, such as the apparent acceptance of Doctor Rashdall's view of the Atonement, or the inclination to explain away the Resurrection narratives. On this latter point the author shows surprising weakness. But it is a readable book, an intelligent book, a fair book, and one likely to prove of great help to that large number who are constantly asking "What are the results of modern criticism applied to the New Testament?"

Doctor Nairne is hardly a specialist in the New Testament field, nor does he here pretend to present original discoveries reached through independent investigation. But he has read widely and has studied intelligently the works of specialists, French and German as well as English, and has a broader view and saner judgment than a mere specialist is apt to possess. Concentration has the accompanying danger of narrowness and a lack of sense of proportion. The Jerahmeelite obsession of Cheyne was only an exaggerated instance of a failing which has marred the work of many students. The generous scope of our author's vision includes orthodox and unorthodox alike. He is not afraid to commend writers so conservative as the older English scholars, Lightfoot, Wescott and Hort, or the later Stanton, Swete and Chase; while on the other hand he urges to the use of Moffatt and Lake, and has high praise for Loisy and Bousset.

He gives far more than "introduction" in the technical sense, and the remarks in which he sums up the results of criticism are often illuminating. We have marked a number of passages, and we will quote two in which he uses the aid given by the modern study of Apocalyptic to assist in the solution of the modern problem, "Jesus or Paul?"

"The Apocalypses explain the awe with which the Lord was regarded; the Christ was to be a Divine person. And so, with perfect naturalness, Mark presents him as divine, doing marvellous works, speaking and acting with authority, knowing Himself to have entered upon His ministry with an assurance from heaven that He is the Son of God, conscious of His coming passion and resurrection, conscious also of the redemption which He was thus to effect for 'many.' Accept Mark as true history and the

old difficulty of criticism, how could St. Paul's doctrine of the divine Christ grow out of the memory of the Galilean teacher?, disappears. Some might doubt this earliest witness, but there is no room for doubting that he means to witness to a divine Christ from the first: whatever else Mark's Jesus Christ is or is not, he is certainly that."

"The Lord Jesus had promised the immediate coming of the kingdom of God, had been acknowledged by the Twelve as the Christ and had died to bring the kingdom. The Apostles and the early Church in Jerusalem, daunted indeed by the crucifixion, but confirmed in faith by the resurrection, saw therein the assurance of the promise and expected from day to day the coming of the Lord in glory. St. Paul, convinced by Christ's appearing to him outside Damascus, joined the Church, adopted its simple faith, and all his own deepening and intense theology was the natural outcome of this. Undoubtedly this does explain the high doctrine of Christ's person and work in St. Paul. There is no passage into 'another kind,' as rationalizing critics have supposed, between the Galilean Gospel and St. Paul. The Teacher of Nazareth was not transformed into the divine preexistent Son of Paulism. The teacher in the sermon on the mount was the Son of God, the redeemer of His people, all along. Accepting the resurrection Paul did quite naturally see the culmination of Judaism in the Christian faith." C. C. Edmunds.

The Epistles of St. John. By Charles Gore, D.D., late Bishop of Oxford. Charles Scribner's Sons, New York, 1920. $2.00.

In this small volume Bishop Gore resumes the series of exposition of Scripture, interrupted by several years crowded by activities of other sorts. It is our belief that he never wrote anything of greater value than his exposition of *Romans,* which has made that difficult epistle a living book to many who would otherwise have missed its meaning. We recall also with gratitude his admirable *Ephesians,* which should be studied by all who would know what is meant by the unity of the Church. This more recent book will help men to understand the Johannine Epistles, which, though simple in phraseology, are among the profoundest portions of Holy Writ and extremely difficult of analysis by the ordinary reader. They have a special message—as Bishop Gore clearly sees and shows—for our own time, with its vague notions of truth and falsehood, good and evil,

sin and righteousness. The brief discussion of authorship is valuable and illuminating in its clarity. The argument that the warning against those who deny that "Jesus Christ is come in the flesh" is directed not against Docetism, but against the Gnostic heretic Cerinthus, who distinguished between the Eon Christ and the human Jesus, is striking and convincing. Especially useful are the repeated applications to our own time and circumstances of teachings which we are only too apt to regard as belonging to an age long past. The clergy will do well to add this book to their libraries and to make it the basis of instructions for their own congregations. If they will go further and read also Law's *Tests of Life* and Findlay's *Life Eternal* they will add greatly to their knowledge of "the word of life" and profit themselves and their hearers. C. C. E.

What Became of the Bones of St. Thomas? A Contribution to His Fifteenth Jubilee. By Arthur James Mason, D.D., Canon of Canterbury. Cambridge University Press, 1920. Pp. xii+196.

On January 23, 1888, in the course of certain excavations in the crypt of Canterbury Cathedral made for the purpose of ascertaining the lines of the building of Lanfranc and Ernulf, there was found an unmarked stone coffin. Its cover was only a few inches below the surface. It was opened in the presence of the dean and several of the clergy, and within was revealed a collection of bones, gathered together in the center of the coffin, not extended in the natural position of a human body. When these bones were arranged they were found to form the skeleton of a very tall man of about fifty years of age. The skull showed a great fracture across the left side, such as would be made by a terrific sword blow. The bones were photographed and carefully studied and two weeks later reburied in the crypt.

Are these the bones of St. Thomas of Canterbury? Canon Mason gives a minute and scientific review of all available evidence. He quotes and analyses the various narratives of the saint's passion, gives a history of the shrine and its destruction, and shows that there is no real evidence to support the story of the burning of the bones by Henry's agents. He concludes that this skeleton is probably that of England's great saint. If it is not, he thinks the next most probable conjecture is that the bones are those of St. Alphege, whose head was cloven by a Danish axe.

H. K. P.

The Five Lambeth Conferences. Compiled under the direction of the Archbishop of Canterbury. London, S.P.C.K. New York, Macmillan, 1920.

In preparation for the sixth Lambeth Conference, which has just closed its sessions, Miss Honor Thomas, under the direction of the Archbishop of Canterbury, has sketched the history and arranged the documentary records of the five preceding conferences. The volume is a most valuable one to all who take an interest in this, the only œcumenical gathering of the Anglican episcopate. The idea of these conferences had its origin in Canada, and more especially in the interest aroused in the Church of Canada by church affairs in South Africa. Acting upon an appeal from the Provincial Synod of Canada, held in 1865, the Archbishop of Canterbury, with the consent of his Convocation, issued the invitations to the first Lambeth Conference on February 22, 1867. This invitation addressed to the 144 bishops that then composed the Anglican episcopal college was accepted by seventy-six, of whom nineteen were American bishops. This conference met in September of that year. The second conference met in 1878, the third in 1888, the fourth in 1897, and the fifth in 1908. Interest and attendance increased with each succeeding conference, until the fifth numbered 250 bishops.

This historical sketch makes up Part I of the work; Part II gives the documents, *i.e.,* œcumenical letter, reports and resolutions of each several session. We have space to call attention to only those that possess the greatest interest. Thus, the first conference dealt with the case of Bishop Colenso, of Natal, who had been deposed for heresy and whose deposition had been confirmed by all the provincial and national synods and conventions of the Anglican church. This judgment was confirmed at the conference. The subject of the critical study of the Holy Scriptures came up again at the fourth conference (1897). At the third conference (1888), perhaps the most interesting and important of all, the famous Quadrilateral was set forth. The question of church unity has occupied the study of both succeeding conferences. At this conference the question of divorce was discussed, and the marriage problems again were taken up by the fifth conference. At this same third conference there was presented a report on socialism; and at the succeeding conference there was one on industrial problems. The conference also received illumi-

nating reports on the Old Catholic, Scandinavian and Eastern Orthodox Churches, and on reformation movements on the Continent. Among the many interesting topics of the fifth conference (1908) were faith and modern thought, and ministries of healing.

Enough has been said to show that these conferences have dealt with the live topics of their day; and it is needless to add that our bishops have brought to the discussions the gift of wisdom. Naturally it has been impossible to find the final solution for all these great questions. Yet each succeeding conference has dealt with them in the light given it in response to the prayer for the illumination of the Holy Ghost.

Now the sixth conference has passed into history; and the results of its deliberations are in the hands of the church. Of course, these sessions are purely voluntary; and their decisions are not authoritative from the point of view of canon law. Yet they do come to us with the authority of the bishops, our spiritual fathers, who compose them. And it is our sincere hope that they may continue, seeing they are our only present means of maintaining and emphasizing the unity in faith and practice of our Anglican communion. F. C. H. W.

The Great Church Awakes. By the Rt. Rev. Edwin James Palmer, D.D., Bishop of Bombay. London and New York, Longmans, Green & Co. 1920.

The Bishop of Bombay is taking a leading place among the teachers of the Church. His clear thinking and his lucid style always bring home to the reader the full import of the subject which he takes up. This little volume on the problems of church re-union, or—to use his phrase—the reawakening of the great church, is of the highest value, aye, is practically indispensable to the student of church unity. His contention is that our church order is divinely founded, historic, derived from the apostles, and cannot be surrendered. The "great church" is the historic Catholic Church, founded by Christ, unhappily rent by schisms and distressed by heresies, yet still one, and capable of again restoring the unity of Christianity.

The indispensable requisites for such reunion, or reawakening of the consciousness of unity are exceedingly well set forth. As is only natural, our author lays the main stress on holy orders. The discussion of the primitive constitution of the church is excellent, though—in our opinion—

the bishop lays too much stress on the theory of an early "collegiate episcopate." The contrast between the church's position and the theory and practice of the "free churches" or denominations is stated with exceptional clearness and force. Of great interest are the sidelights thrown upon the subject matter by the bishop's missionary experiences in India. We are glad to find reprinted, at the opening of the book, the Indian bishop's Synodical Letter on the question of re-union with the South India United Church, formed by the Protestant denominations in that missionary field.

F. C. H. W.

Documents Bearing on the Problem of Christian Unity and Fellowship 1916-1920. London, S. P. C. K. New York, Macmillan, 1920.

This is a most valuable and convenient collection of proposals in the direction of church unity. These proposals include the two Interim Reports on sub-committees appointed by the two English arch-bishops and the English "free churches," the South India Proposals for Church Union, our own Concordat, and the Constitution of the Alliance of Missionary Societies in British East Africa, about which raged the Kikuyu controversy.

In all of these the basis of reunion is in line with the Quadrilateral:—acceptance of the Scriptures as the Word of God, the two Creeds, the two Sacraments ordained of Christ Himself, and the historic episcopate, defined as a "constitutional episcopate,"—very much on the lines of our own constitution, but "without doctrinal implications."

The Bishop of London in an address suggests a basis of union with Wesleyan Methodists along sound lines. But the two Mansfield Conferences between Anglican clergy and denominational ministers deserve the severe strictures passed on them by the English Church Union. Other less important plans here given, as those for intercommunion, exchange of pulpits, and the vague aspirations of the overseas chaplains and Y. M. C. A. workers seem fraught with grave dangers to our Catholic faith and practice.

F. C. H. W.

We have received from the Church Historical Society of Philadelphia a copy of a twenty-four page monograph on Henry Compton, Bishop of London during the latter part of the seventeenth century. The paper is by Charles P. Keith, Litt.D., and was read before the society.

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